

THE
SACRED. CALENDAR
OF
PROPHECY
OR
A DISSERTATION ON THE PROPHECIES,
WHICH TREAT OF THE
GRAND PERIOD OF SEVEN TIMES,
AND ESPECIALLY OF ITS SECOND MOIETY OR THE LATTER
THREE TIMES AND A HALF.

BY GEORGE STANLEY FABER, B.D.

RECTOR OF LONG-NEWTON.

For the true account of *Times* in Scripture, we must have recourse to that SACRED CALENDAR and GREAT ALMANACK OF PROPHECY, the four kingdoms of Daniel; which are a prophetical chronology of *Times* measured by the succession of four principal kingdoms. Mede's Apost. of the Latter Times, chap. xii. Works, book iii. p. 651.

IN THREE VOLUMES.

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HAUD MEDIOCRITER IN RE PROPHETICA SE PROFECISSE
PUTET, CUI MEDUS VALDÈ PLACEBIT.

TO THE
RIGHT REVEREND
WILLIAM VAN MILDERT, D.D.
LORD BISHOP OF DURHAM,

AS A THEOLOGIAN PROFOUND,
AS A MAN MORE THAN ESTEEMED BY THOSE WHO HAVE
THE ADVANTAGE OF HIS PERSONAL ACQUAINTANCE,

This Work

IS, BY ITS AUTHOR,
MOST RESPECTFULLY INSCRIBED AND DEDICATED.

PREFACE.

THE Treatise, now offered to the Public, was written in the course of the years 1818, 1819, and 1820. Since its rough completion in the last of those years, it has, from time to time, been thoroughly revised and reconsidered: and, although, even after a reasonable accurate observance of the Horatian precept, I pretend not to exhibit it as a faultless monster; yet I can truly say, that my object in not expediting its publication was, that I might subject to the jealous severity of mature judgment every position, which it undertakes to establish.

I. My wish is, that it should be considered as superseding my *Dissertation on the Prophecies relative to the period of 1260 years*.

The individual, who possesses not sufficient for-

titude to rectify mistakes ~~into~~ to which he may once peradventure have been betrayed, ought never to lay his hand upon the volume of prophecy : for, as we are expressly taught, it is only by the running to and fro of MANY, that knowledge of this description shall be increased ¹. Yet, to avoid the weariness of perpetual reference and explanation, I have thought it best, writing as if I had never before written on such a subject, *tacitly* to correct those expositions which age and reflection have led me to deem erroneous : and, for the same reason, I have omitted that frequent discussion of the theories of other commentators, which served only to encumber and confuse my own statement. Wherever I can sufficiently establish a point of interpretation, my arguments, virtually, alike set aside, both any former mistaken opinions entertained by myself, and any expositions of other writers from whom I have been induced to differ.

II. The present Treatise rests on the same foundation as its predecessor, the *Dissertation on the period of 1260 years* : but that foundation has been greatly enlarged and extended.

¹ Dan. xii. 4.

Its predecessor rested on the chronological basis of the three times and a half: the present Treatise rests upon the grand master-number of seven times, produced by the duplication of the three times and a half, and hitherto almost universally overlooked. Yet the period, marked out by this palmary number, comprehends what our Lord styles *the times of the Gentiles*: it constitutes what Mede has well denominated *the sacred calendar and great almanack of prophecy*: it is the chronological measure of Daniel's great compound metallic image: it is also, unless I greatly mistake, the chronological measure of the Apocalypse itself down to the commencement of the predicted thousand years of blessedness: and, upon its ample surface of 2520 prophetic days, are spread almost all the smaller numbers both of Daniel and of St. John.

III. In prosecuting my enquiries, I have worked upon four very simple and very reasonable principles.

1. *When the definite meaning of each prophetic symbol has been established with as much evidence as the subject admits, an expositor must never allow himself to vary from that meaning.*

Thus the four great beasts of Daniel's vision, and the ten-horned beast of the Apocalypse, are all equally said to come up from the sea¹. Now let the sea, viewed as a symbol, denote what it may; all these beasts alike come up from the antitype of that symbol: and the antitype in question must be some *one* thing definite and explicit, to the exclusion of all *other* things. Hence it is plainly unwarrantable to ascribe a different meaning, to the sea as hieroglyphically employed by Daniel, and to the same sea as hieroglyphically employed by St. John: and hence it is abundantly clear, that nothing can be deemed the true antitype of the figurative sea, except that which may be justly reckoned the common matrix of the four great successive Empires, the Assyrian, the Persian, the Macedonian, and the Roman.

2. The principle of homogeneity must never be violated: or, in other words, homogeneous prophecies must be interpreted homogeneously.

Thus the four first apocalyptic seals are strictly homogeneous². Hence they must all be homoge-

¹ Dan. vii. 2, 3. Rev. xiii. 1.

² Rev. vi. 1—8.

neously interpreted. Yet the principle of homogeneity has been violated by Mr. Mede in his exposition of them : for he makes the first rider and his horse to be Christ and his spiritual Kingdom ; while he makes the three other riders and their horses to be three successions of Roman Emperors and three forms or conditions of the secular Roman Empire.

3. No interpretation of a prophecy can be deemed valid, except the prophecy agree, in every particular, with the event or character to which it is applied.

Thus, when the latinising expositor Bp. Walmesley applies the apocalyptic Babylon to Rome Pagan, he plainly violates this rule. For he pronounces the burning of Babylon to denote the burning of Rome by the Gothic conqueror Totila. But the Rome, so burned by Totila, was Rome Christian, not Rome Pagan : nor was Rome Pagan ever burned by a foreign enemy. Therefore, by the present rule, Rome Pagan cannot be the antitype of the apocalyptic Babylon ¹.

¹ Rev. xvii. 16. xviii.

4. No single link of a chronological chain of prophecy is capable of receiving its accomplishment in more than a single event or person.

Thus, when certain older expositors contend that Daniel's wilful King is primarily Antiochus-Epiphanes and ultimately the great Antichrist of the last time, they violate the present canon : because the character of the wilful King constitutes a single link in a chronological chain of prophecy. Hence, if the wilful King be Antiochus-Epiphanes, he cannot be the great Antichrist : and, conversely, if he be the great Antichrist, he cannot be Antiochus-Epiphanes.

Unchronological prophecies are capable of a double interpretation ; and thus not unfrequently receive an accomplishment, both inchoate or typical, and ultimate or antitypical. But chronological prophecies are, from their very nature and construction, incapable of a double interpretation : for they, in truth, constitute no other than a connected series of anticipated history ; and we might as well say that each event in history has a double meaning, as we might say that each link in a chronological prophecy is capable of a double accomplishment.

IV. With respect to the Apocalypse, no prudent man *will* violate, and no rash man *can* violate with impunity, the admirable and well nigh mathematical *principle* of arrangement laid down so judiciously by Mr. Mede.

This principle has been well and clearly described in manner following.

Before I proceed, the reader must give me leave to say somewhat more about that GRAND RULE OF INTERPRETATION, which is of so great importance to the right understanding of the Apocalypse, and the neglect whereof I look upon to have been the general occasion of almost all the errors of expositors one way or other. I mean : that the order of all the visions is to be wholly taken from intrinsic characters in the book itself, and not at all to be conformed to any particular hypotheses or explications ; that, from such an order first established, all the certainty and evidence of future applications is to be derived ; and that, without such order so established, all expositions must be precarious and uncertain, depending only on the fancy and imagination of every commentator. This was the great Mr. Mede's set-

tled and constant judgment in this matter : and his attempt, being built on this method, had such vast and unexpected success, that the body of the Protestant Churches have generally declared themselves satisfied, in the greatest part of his foundations laid down in his Clavis Apocalyptica, and in the greatest part of his superstructure or interpretations also contained in his Commentationes Apocalypticae and other more occasional papers thereto relating. And I take the true reason to be (beside his extraordinary judgment in the Scripture in general, his impartiality, and the blessing of God upon his labours), that he laid the foundation right by the exact observance of this method as far as possibly he could, and that he would not venture a particular application of any visions till by the demonstration of his SYNCHRONISMS he had fixed the order and series of them all before-hand¹.

Those, who, like myself, profess to work upon Mr. Mede's PRINCIPLE, are at full liberty to doubt, whether that great father of apocalyptic interpreta-

¹ Whiston's Essay on the Rev. of St. John. part ii. p. 107. See also Bp. Hurd's Introd. to the study of the Proph. serm. x, vol. ii. p. 126—132.

tion has satisfactorily established *all* his synchronisms : but no person, who values the praise of intellect, will ever venture to reject the PRINCIPLE *itself*. That *principle* is, in fact, an eternal abstract truth. In the *particular application* of it, even its illustrious author might err : but no error in the *concrete* affects the principle in the *abstract*. Those very persons, who have wished to correct Mr. Mede's supposed mistakes in the laying down of *some* of his synchronisms, have still, where they would undertake the task with any reasonable hope of success, invariably worked from his PRINCIPLE. In short, if the principle of ABSTRACT SYNCHRONISATION be rejected, the Apocalypse forthwith becomes a mere chaos, in which every expository adventurer may indeed freely take his pastime, but from which nothing can be expected more satisfactory than the abortive monsters that floated many a rood in the ill-digested abyss of the Chaldaic Qmoroca.

V. To Treatises on the prophecies of Daniel and St. John it has been sometimes objected by superficial critics, that, if the events foretold had *really*, as yet taken place, there would be neither doubt nor difficulty in pointing out the accomplishment. The very obscurity, therefore, which hangs over the

most plausible interpretations, may itself lead us to suspect, that the predicted circumstances are still future, and consequently that all expository attempts are but so much lost labour.

This is a very old objection: and it has been answered in so masterly a manner by Bp. Sherlock, that I cannot do better than avail myself of his acuteness.

It will be asked: How comes it to pass, that many of the prophecies are still dark and obscure, and that it requires much learning and sagacity to shew even now the connection between some prophecies and the events?

In answer to this question we must observe, that the obscurity of prophecy does not arise from hence, that It is a relation or description of something future: for it is as easy to speak of things future plainly and intelligibly, as it is of things past or present. The same language serves in both cases with little variation. He, who says, The river will overflow its banks next year, speaks as plainly, as he who says, It did overflow its banks last year. It is not, therefore,

of the nature of prophecy to be obscure : for it may easily be made, when he who gives it thinks fit, as plain as history.

On the other side, a figurative and dark description of a future event will be figurative and dark still, even when the event happens ; and, consequently, will have all the obscurity of a figurative dark description, as well after as before the event.

You may observe, then, that the most literal prophecies have received the greatest confirmation and the most light from the event : for, the difficulty in this case not lying in the darkness or obscurity of the expression but in the seeming impossibility of the thing foretold, such seeming impossibility the event fully clears : but no event can make a figurative or metaphorical expression to be a plain or a literal one.

I have said thus much to shew, what sort of clearness and evidence we ought to expect from prophecies after their accomplishment. It is a great prejudice against this argument, when men come to it, expecting more from it than it will

yield. This they are led to by hearing it often said, that Prophecy, however dark and obscure at first, grows wonderfully plain upon the accomplishment : which, in some cases, is, in fact, true ; but is not, cannot be, so in all cases ¹.

VI. It may not be improper to remark, that Mr. Mede's admirable principle of *abstract synchronisation* may be carried to a much greater extent than *he* has professedly carried it.

In his *Clavis Apocalyptica*, that great expositor has altogether confined the principle to the independent harmonical sorting and arranging of the various chronologically connected predictions of the Revelation. It may, however, with equal advantage, be carried far beyond the prophecies of St. John : insomuch that the greater part of the several *oracles*, which respect the last ages, may, by the instrumentality of marks which in their own proper texture they *themselves* will be found to furnish, be mutually linked together in a perfectly *abstract* synchronical connection.

¹ Bp. Sherlock on the Use and Intent of Proph. disc. ii. p. 36, 37, 41, 42.

Thus, to illustrate my meaning by a special instance, one of the principal chains, which in such manner binds together the detached prophecies of numerous inspired writers, is the yet future predicted restoration of Judah.

This palmary event is placed, by Daniel, at the close of his three times and a half; and it is described by him, as occurring synchronically with the final overthrow of the wilful king on the mountains of Palestine: while our Lord, in a similar manner, fixes it to the end of the period, which he denominates *the times of the Gentiles*; and represents it, as taking place in the midst of certain political convulsions typified (on the well-ascertained laws of symbolisation) by signs in the heavenly bodies¹.

Such being the case, whatever events are, by other prophets, said to occur at the time of the restoration of Judah; it is clear, that those events *must* synchronise, both with the expiration of the three times and a half, and with the contemporaneous expiration of the allotted times of the Gentiles: and, conversely, whatever events are placed,

¹ Dan. xi. 40—45. xii. 1, 6, 7. Luke xxi. 24—26.

either by Daniel or by our Lord or by St. John, at the close either of the three times and a half or at the contemporaneous close of the allotted times of the Gentiles; it is equally clear, that those events *must* synchronise with the predicted restoration of Judah, as announced by other prophets.

This arrangement is a purely *abstract* arrangement, founded on the very nature and necessity of things themselves: it is obviously quite independent of any application or interpretation in the *concrete*. Let us err, as we may, in the *latter*: the *former*, resting upon an entirely independent principle, will remain altogether unaffected.

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BOOK I.



PRELIMINARY MATTER.



CHAPTER I.

RESPECTING THE FIGURATIVE AND SYMBOLICAL LANGUAGE OF PROPHECY.

PROPHECY, like Science, has its own peculiar language. *For understanding the prophecies, therefore, as Sir Isaac Newton justly observes, we are, in the first place, to acquaint ourselves with the figurative language of the prophets*¹.

In the infancy of society, ideas were more copious than words. Hence, until language had enlarged itself, and in thus enlarging itself had acquired a greater degree of precision; men were obliged to employ the few words which they possessed, not only in their natural and direct sense, but likewise in an artificial and tropical sense. This circumstance has ever caused the phraseology of primitive or half-civilised nations to abound in metaphor and allegory. We are apt to talk of the figured language of the East, as if it were something peculiar to the Orientals: but such is very far from being the case. A North-American chieftain will harangue his tribe in phraseology, which is quite as tropical

¹ Observ. on the Proph. of Daniel and St. John, p.16.

as any that has been used in the East: nor does this, in either instance arise from any inherent or peculiar taste for poetry. Sheer necessity alone originally led to the adoption of such a mode of speech: though, what sprang at first from poverty, was afterward retained as a graceful appendage to poetry. Why is it, that a Cherokee warrior talks of burying the hatchet and of lighting the pipe? Is it that the man is born a poet? Nothing of the sort. His meagre language cannot supply him with the various terms, which the precision of modern diplomacy has rendered familiar to Europeans: and, therefore, he expresses the making of a peace by an allusion to certain well known ceremonies, which are attendant upon it. Why is it, that a Hebrew denominates a spark of fire *the son of the burning coal*? Was it originally from any inherent taste for poetry? Most assuredly not. When the expression was first used, his language did not afford any single word to describe a spark. Hence a circuitous and tropical mode of speech was imposed upon him, not by choice, but by necessity. In fact, the result will be just the same, whenever a foreigner, imperfectly acquainted with the language of a country, has to converse with the natives of it. He will supply his defects by various expedients and by sundry verbal combinations, which are unnecessary for those who are fully acquainted with a copious modern tongue.

To persons, then, in early or in half-civilised society, who were more conversant with things than

with words, figurative or tropical language would soon, from absolute necessity, become familiar. Would we describe a man, who possessed the mingled qualities of courage and ferocity and generosity; we should, in such a state of society, find it no easy matter to express these abstract qualities in words definitely appropriate: but, if we called the man *a lion*, addressing ourselves to a race of hunters who were well acquainted with the nature of that animal; we should make them, without further trouble, perfectly understand what we meant. On the same principle, we should call a dangerous and crafty and malicious man *a snake in the grass*; a peaceful and industrious man, *an ox*; an ambitious and quick-sighted man, *a hawk or an eagle*; and a faithful and attached domestic, *a dog*. Accordingly, names of this description are perpetually assumed by the savage warriors of North-America, or conferred upon them by their warlike followers. One man is The Tyger; another, The Lion; a third, The Great Buffalo; and a fourth, The Blood-Hound. Thus we see, that the language of defective civilisation becomes of necessity a language of symbols.

If such, then, of necessity was the language of defective civilisation, such also would be the first rude attempt to express it in writing. The earliest manuscripts were neither more nor less than pictures: but these pictures closely followed the analogy of spoken language. Hence, like spoken language itself, they were partly proper and partly

tropical. A member of a half-civilised community, who wished to express to the eye the naked idea of *a man*, would rudely delineate the picture of *a man*: but such a delineation would be insufficient, if he wished to express *a man marked by such or such qualities*. How, then, would he manage, when in this difficulty? He would obviously transfer, to the sand or the leaf or the brick or the rock, the image which had become familiar to him in his ordinary conversation. A brave and ferocious and generous man he was already accustomed to denominate *a lion*: if, therefore, he wished to express such a man in writing, he would delineate *a lion*. In a similar manner, the person, whom he called *a snake*, he would paint *a snake*: the person, whom he called *an ox*, he would paint *an ox*: the person, whom he called *an eagle*, he would paint *an eagle*: and the person, whom he called *a dog*, he would paint *a dog*. But such a mode of delineation is no other than the tropical hieroglyphic or symbol in its earliest stage of existence: and, when once this method of writing had been adopted, the idea, upon which it was built, would readily suggest another involution. If, on account of his qualities, a single individual might aptly be represented by a lion or an eagle or an ox; it were easy and natural to employ the same symbols for the purpose of representing a body corporate or a nation: for nation bears to nation the same reference, that individual bears to individual. Hence, according to their attributed characteristics, this nation would be the

lion; that would be the bear; and that would be the tyger.

Such a mode of writing, which in fact constitutes one great branch of the tropical hieroglyphics of Egypt, gave rise to the science of heraldry: and the general prevalence of that science in all ages, under one modification or another, perpetuated and extended the form of speech to which it owed its own origin. Thus the dove was the ancient banner of the Assyrian Empire: and this circumstance led to the application of the name to the people themselves, who are thence by Jeremiah denominated *the dove* and *the oppressing dove*¹. Thus also the eagle was the standard of the Roman empire: and this circumstance similarly produced that parabolical prophecy of our Lord; *Wheresoever the carcase is, there will the eagles be gathered together*². The same cause produced the same language among the minstrels of the middle ages: nor is such phraseology altogether obsolete even in the present day. Thus England was styled *the leopard*; Saxony, *the white horse*; and Denmark, *the raven*: and thus, according to their various armorial bearings, individual nobles were familiarly called, in the songs of their several domestic bards, *the bear* or *the dragon* or *the boar* or *the dun bull* or *the silver greyhound*.

This phraseology produced, on the one hand, the

¹ See Jerem. xxv. 38. xlv. 16. l. 16., in the Latin Vulgate, which accurately expresses the true sense of the original.

² Matt. xxiv. 28. Luke xvii. 37.

apologue or fable, and, on the other hand, the whole system of pagan onirocriticism.

Perhaps the most ancient specimen of the apologue, which has been handed down to us from primitive times, is the parable of Jotham¹. But such a mode of composition is no way peculiar to the Israelites. Both the Roman fable of Menenius Agrippa, the Indian fables of Pidpay, and their direct imitation the Greek fables of Esop, all belong to the same class, and have all sprung from that phraseology which owed its own origin to the poverty of primeval language. Every apologue is a speaking hieroglyphic: and, if the story set forth in it be delineated by the pencil or the graving tool, a painted or a sculptured hieroglyphic is at once produced.

On the same foundation is built the entire system of the old pagan onirocritics. They did not interpret dreams vaguely and loosely, according to the accidental humour of each particular soothsayer: but they proceeded according to certain fixed and definite rules, which rules themselves were founded upon the figurative language of symbols. Thus a wide-spreading tree, under the shade of which both men and animals might repose, was the hieroglyphic of a powerful and wide-ruling prince; doubtless, because such a prince had been so denominated during an early stage of society, when ideas were more copious than words. Hence Daniel scrupled

¹ Judg. ix. 8—15.

not to interpret the dream of Nebuchadnezzar, relative to a tree which first extends its branches far and wide and which afterward is hewn down to the ground, upon the acknowledged and familiar principle that such an hieroglyphic bore such a signification¹. Hence also, on the self-same principle assumed as an universally accorded postulate, the Median onirocritics interpreted the dream of Astyages, that a vine sprang from the womb of his daughter and rapidly overspread the whole of Asia². Hence likewise the Persian magi still founded their interpretation on the basis of this identical principle, when consulted by Xerxes relative to his dream, that he was crowned with the wreath of an olive-tree which covered all the earth but which suddenly and totally disappeared³. The same remark applies to all those onirocritical writers, whose decisions have come down to us. Artemidorus, and Astrampsychus, and Achmetes, and those other onirocritics who are mentioned by them, assume, as a general principle, that such and such hieroglyphics bear such and such a meaning : and, this point having been laid down,

¹ Dan. iv. 10—27. Compare Ezek. xxxi.

² Herod. Hist. lib. i. c. 108.

³ Herod. Hist. Lib. vii. c. 19. Exactly similar again is the principle, on which Sophocles has constructed the dream of Clytemnestra. The ghost of the murdered Agamemnon plants his sceptre in the ground : and from it forthwith springs a flourishing branch, which overshadows the whole region of Mycenæ. Soph. Elect. ver. 419—425. Compare, in point of ideality, Isaiah xi. 1. 10. Zechar. iii. 8.

they very regularly fabricate their interpretations of dreams accordingly. Thus, because poverty of language had anciently produced such a figurative mode of expression, heaven, from its exalted situation, having been made the symbol or hieroglyphic of supreme regal power ; if a king dreamed that he ascended into heaven, the ancient Indians and Persians and Egyptians, as we learn from Achmetes, interpreted his dream to signify, that he would obtain the preëminence over all other kings¹. And thus, an earthquake being, very naturally, for the same reason, made a symbol of a political revolution ; if a king dreamed that his capital or his country was shaken by an earthquake, his dream, according to the same writer, was explained to portend the harassing of his dominions by external or internal violence².

Such is the principle, on which is built the figurative language of prophecy. Like the ancient hieroglyphics, and like those non-alphabetic characters which are derived from them, it is a language of ideas rather than of words. It speaks by pictures quite as much as by sounds : and, through the medium of those pictures rather than through the medium of a laboured verbal definition, it sets forth, with equal ease and precision, the nature and relation of the matters predicted. Nor is there any thing in this circumstance, either strange in itself,

¹ 'Achmet. Oniroc. c. 162.

² Achmet. Oniroc. c. 162. See also Artemid. Oniroc. lib. ii. c. 46.

or derogatory to the all-wise spirit of prophecy. There is nothing strange ; because such language is the natural language of man in the primitive state of society : there is nothing derogatory to the blessed Spirit ; because, when God deigns to converse with man, he must use the language of man. In fact, it was not without abundant reason, that this ancient phraseology was chosen as the vehicle of prophecy, rather than the unfigured language of highly cultivated nations. The Scriptures, in their ultimate use, were not designed for this people or for that people in particular, but for the whole world. Hence it was meet, that their predictions should be couched in what may be termed an universal language. But the only universal language in existence is the language of hieroglyphics. To understand this character, we have not the least occasion to understand the spoken language of the nation which uses it. Those, for instance, who have learned the import of the character employed by the Chinese, can read their books without understanding a syllable of their spoken language : because this character, not being alphabetic, is the representative not of words but of things. A particular mark denotes *a dog* : but the idea, which it conveys, is that of the animal itself, not of the animal's name. Hence, if an Englishman and a Chinese both agree to use this conventional mark, they will understand each other's writing, though they will not understand each other's speech. Let the conventional mark be extended to the whole world ; and we have forthwith a written

universal language. A Jew may call the animal, represented by that mark, *Caleb*; a Greek, *Cyon*; a Latin, *Canis*; a Frenchman, *Chien*; and an Englishman, *Dog*; but, wherever the *written* mark occurs, the idea of the same animal will be presented to the mind of each person, though in *speaking* every one may call it by a different name¹. Since the language of hieroglyphics then is the sole universal language, it was made with very good reason, rather than naked unfigured language, the vehicle of prophecy².

In the use of this language there is by no means that obscurity and uncertainty, which some half-infidel objectors would pretend. Persons of such a stamp take up the prophecies of Daniel and St. John, which are almost throughout a continued hieroglyphic: and, because they encounter a variety of monstrous symbols, they hastily exclaim, that the whole is unintelligible. They might just as reasonably throw aside a Chinese inscription, as incapable of being decyphered. Without a key, *neither* can be understood: but, when the key is procured, the book will very readily be opened. Now the key to the scriptural hieroglyphics is furnished by Scripture itself: and, when the import of each hieroglyphic is thus ascertained, there is little difficulty in

¹ Our common numerical cyphers, so far as they extend, form an universal language: for the figures, 1 or 2 or 3, convey the same ideas to each person that uses them, by whatever different names the numbers themselves may be called.

² See Warburton's Div. Leg. book iv. sect. 4.

translating (as it were) an hieroglyphical prophecy into the unfigured phraseology of modern language. Both the elements and the principle of exposition will be very much the same as those, on which the ancient onirocritics rested their system of interpretation. Thus, when once it is known that a wild-beast is the symbol of an idolatrous and persecuting Empire, and when the Empire intended has been satisfactorily ascertained ; it matters not, whether this deed or that deed be verbally ascribed to the Empire or symbolically ascribed to the wild-beast. Either mode of speech is equally intelligible : for, whatever is predicated of the hieroglyphic, is predicated of the Empire which the hieroglyphic represents. Daniel, for instance, expressly tells us, that the ram and the he-goat, which make so conspicuous a figure in one of his visions, are the Medo-Persian Empire and the Grecian Empire. Where, then, is the difficulty of understanding this hieroglyphical prophecy ? And who does not see, just as plainly as if the unfigured language of history had been employed, that the overthrow of the ram by the he-goat means the overthrow of the Medo-Persian Empire by the Grecian ? The only difference, between the language of words and the language of symbols, is this : in the former, words are the signs of things ; in the latter, hieroglyphics are the signs of things. When the import of a word is ascertained, we learn the thing denoted by that word : when the import of an hieroglyphic is ascertained, we learn the thing denoted by that hieroglyphic.

In either case, the elements of the language must be first learned : but, when that has been accomplished, the rest will follow of course, whether the language in question be verbal or hieroglyphical.

There is indeed so close a parallel between verbal language and hieroglyphical language, that the one may very well serve to illustrate the other.

In verbal language, words are the signs of things. Different words, however, are frequently used in all languages to express nearly the same thing ; whence they are termed *synonyms* : and the use of them, so far from making a language obscure, renders it more copious and consequently more beautiful. But, in some instances, the matter is precisely reversed : and the same word is used to express different things. Whenever this occurs, a degree of obscurity, which is a manifest defect in a language, is necessarily introduced : and the obscurity is greater or less, both according as the same word represents a greater or a less number of different things, and in proportion as its context enables us less or more to ascertain the precise meaning designed to be annexed to it in any particular passage.

Let us analogically apply these remarks to the symbolical language of prophecy.

If various symbols be used to represent the same thing, we shall be in no danger of mistaking the prophet's meaning, provided only we can ascertain the import of each individual symbol : because such variety will only serve to heighten the beauty of the

imagery, without introducing the slightest degree of obscurity. But, if, on the contrary, the same symbol be used to express many different things which have no necessary analogical relation to each other; it will be utterly impossible to understand a prophecy couched in such ambiguous terms: because the context can never lead us, as is the case in verbal languages, to a certain interpretation of it. Accordingly, this distinction is carefully preserved in the symbolical language of prophecy. Daniel and St. John, whose writings exhibit the most perfect and systematic specimens of Hebrew hieroglyphical composition, frequently use different symbols to express the same thing: but they never use a single symbol to express different things, unless such different things have a manifest analogical resemblance to each other. Hence the language of symbols, being purely a language of ideas, is in one respect more perfect than any verbal language ever known and employed: it possesses the varied elegance of synonyms, without the obscurity which springs from the use of ambiguous terms.

The phraseology of prophecy is constructed, partly on abstract ideas, and partly on direct symbols or hieroglyphics.

I. Such phraseology, as is constructed on abstract ideas, is in fact purely metaphorical or allegorical.

1. Thus parturition signifies the birth of a community, either ecclesiastical or civil, according as the tenor of the prophecy shall determine¹.

¹ Isaiah lxvi. 7—10.

2. Life denotes existence : and, since existence may be either moral or political, it thence variously denotes either moral or political existence¹.

3. Sores are ill-digested humours in the body politic after they have broken out into overt action. In a theological sense, they denote various degrees of open profligacy and apostasy according to their various degrees of putridity².

4. Sickness is a low state of political health. In a theological sense, it is a low state of piety and religion³.

5. Death is the extinction of existence, whether that existence be moral or political⁴.

6. Slaying denotes the infliction of moral or political death⁵.

7. Revival signifies the recovery of the life which has been lost by moral or political death⁶.

8. The resurrection of the dead means the resuscitation of a defunct body ecclesiastical or political⁷.

9. The lying unburied for a short time is the remaining politically or ecclesiastically dead for a short time⁸.

¹ Dan. vii. 12.

² Isaiah i. 6. 2 Chron. vi. 28.

³ 2 Chron. vi. 28. Isaiah i. 5.

⁴ Isaiah xxvi. 19. See Med. Comment. Apoc. in myst. duor. test.

⁵ Dan. vii. 11. Rev. ix. 15. xi. 7. xiii. 3.

⁶ Isaiah xxvi. 19. Rev. xi. 11. xiii. 3, 12, 14.

⁷ Isaiah xxvi. 19. Ezek. xxxvii. 1—14. Rev. xi. 11. xx. 4, 5, 6.

⁸ Rev. xi. 9.

10. The being not only dead but buried is the being politically or ecclesiastically dead for a long time ¹.

11. The exposure of dry bones from which all the flesh is wasted away is the being politically or ecclesiastically dead so long that nothing remains to the defunct community of its former substance and strength ².

12. Ascension to heaven is the ascending of a revived body politic, after its figurative resurrection, to power and authority ³.

13. The occurrence of the day of judgment and the coming of the Lord in glory are employed to represent the temporal judgment of any wicked empire or community through the agency of second causes ⁴.

14. Blasphemy is apostasy, whether idolatrous or of any other description ⁵.

15. To hate, after having once loved an object, denotes the ceasing to be under that influence to which a person was before subject ⁶.

16. To measure signifies to take an exact account of the thing measured. When something

¹ Isaiah xxvi. 19.

² Ezek. xxxvii. 1—14.

³ Rev. xi. 12.

⁴ Isaiah xliii. 1—13. xix. 1. xxx. 27—33. Luke xvii. 22—27. John xxi. 22.

⁵ Rev. xiii. 1, 6. xvi. 9—11. xvii. 3. Acts xxvi. 11. Ezek. xx. 27—32.

⁶ Rev. xvii. 16.

else is left unmeasured, it involves the idea of separation ¹.

17. To seal or to set a mark upon a person imports the separation of such a person to the service of him who has imprinted the seal or mark ².

18. To devour the flesh of any allegorical person is to plunder him of his substance ³.

19. To eat a prophecy signifies to receive and digest it for the purpose of communication ⁴.

20. To seal up a prophecy is to suffer it to remain unintelligible till its accomplishment ⁵.

II. But prophecy not only borrows its phraseology from abstract ideas : it likewise reveals futurity through the medium of various absolute symbols or strictly proper hieroglyphics.

These are for the most part contrived with the closest attention to systematic regularity. Though there may be some hieroglyphics, which cannot be classified, but which stand insulated and independent : yet, for the most part, we find class comprehending division, while division not unfrequently comprehends subdivision. Nor is this the only peculiarity to be observed. Since prophecy relates both to things temporal and to things spiritual, the symbols employed in prophecy have ordinarily a

¹ Ezek. xliii. 10. xl. 5, 6, 8, 9. xli. 3, 4, 5. Habak. iii. 6. Zechar. ii. 2. Rev. xi. 1, 2. xxi. 15.

² Rev. vii. 3. xiii. 16. xiv. 1.

³ Micah iii. 1—3. Zechar. xi. 9, 16. Rev. xvii. 16. Dan. vii. 5.

⁴ Jerem. xv. 16. Ezek. ii. 8—10. iii. 1—3. Rev. x. 8—11.

⁵ Isaiah xxix. 11. Dan. ix. 24. xii. 4, 9. Rev. v. 1.

double relation also. Yet, whenever this is the case, the principle of analogy is always carefully preserved: for, what a symbol temporally denotes in the State, it equally denotes spiritually in the Church, so far as an evident correspondence between those two bodies social can be preserved. Thus, to exemplify both these peculiarities, the hieroglyphic of a wild-beast is the leading symbol of a class; and this class comprehends, as so many divisions, the several hieroglyphics of heads and horns and wings and claws: but, at the same time, each symbol may be employed either civilly or ecclesiastically; for a wild-beast denotes either a persecuting civil Empire or a persecuting ecclesiastical Empire, and a horn denotes either a temporal kingdom or an ecclesiastical kingdom.

1. One of the largest of these symbolical classes is that, which is constituted by the natural world with its several divisions and various inferior dependencies.

(1.) Agreeably then to the principle which has been laid down, we will begin with noticing the temporal interpretation of the present class.

The natural world, when interpreted temporally, denotes a secular Empire or a complete civil body politic¹. But this world, according to the ancient arrangement both sacred and profane, resolves itself into three principal divisions: the heaven, the earth, and the waters.

¹ Isaiah xiii. 11. xxiv. 4. Rev. iii. 10. xii. 9. xiii. 3. xvi. 14.

Of these three divisions, the heaven, agreeably to its elevated situation, denotes the powers of government^c. As such, it comprehends, subdividedly, the sun, or the supreme ruler; the moon, or the imperial authority of the realm viewed as the allegorical consort of the supreme ruler; and the stars, or the princes and nobles and magistrates of the realm². If this idea be further pursued from an undivided Empire to an Empire split into many kingdoms, the sun will be the feudal supreme ruler or the acknowledged head of the Empire; the moon will be the imperial authority of the realm, as exercised by those who are in power; and the stars will be the various kings of the provinces, into which the Empire has been divided³.

Of the same three divisions, the earth, agreeably to its depressed situation, imports the platform or territorial domain of the Empire⁴. As such, it comprehends, subdividedly, mountains and islands, or kingdoms and states⁵; trees, or men of eminence⁶; and grass, or men of more humble condition⁷.

¹ Isaiah xiii. 10. Ezek. xxxii. 7. Matt. xxiv. 29. Mark xiii. 25. Luke xxi. 26.

² Isaiah xiii. 10. Ezek. xxxii. 7, 8. Matt. xxiv. 29. Mark xiii. 22, 25. Luke xxi. 25. Joel ii. 10. iii. 31.

³ Rev. viii. 10. xvi. 8.

⁴ Dan. vii. 14. Rev. viii. 5, 7. xi. 10. xiii. 11. xvi. 14.

⁵ Isaiah ii. 2, 14. xl. 4. xli. 10. lix. 15. Jerem. li. 25. Dan. ii. 35, 45. Micah iv. 1, 2. vii. 12. Rev. viii. 8. xvi. 20.

⁶ Isaiah ii. 12, 13. Dan. iv. 10—27. Ezek. xxxi.

⁷ Rev. viii. 7.

In a similar manner, the waters, which constitute the third principal division of the allégorical world, import the collective body of the people¹. As such, they comprehend, subdividedly, the sea, which, being ever more or less in a state of agitation, shadows out a nation or nations in the restless condition of tumult or war or revolution²; rivers and fountains, which in a divided Empire signify kingdoms or communities, or which (if no particular Empire be primarily referred to) denote any kingdoms or communities³; and occasional floods or inundations, which signify large communities or bodies of men rolling onward for any given purpose, such for instance as a combination of wicked persons or an army of invading enemies⁴.

Having thus ascertained the import of these various allied symbols, we shall readily perceive what we are to understand by the several modifications of them.

The blackening of the sun, the turning of the moon into blood, the falling of the stars, and the departing of the heavens like a scrawl, will mean great political revolutions tending to the subversion of a kingdom or Empire⁵: the eclipsing of the hea-

¹ Rev. xvii. 1, 15.

² Dan. vii. 2, 3. Isaiah lvii. 20. Jerem. li. 42. Hagg. ii. 6. Luke xxi. 25. Jude 13. Rev. xiii. 1.

³ Isaiah viii. 7. xviii. 2.

⁴ Psalm lxix. 15. Isaiah xviii. 2, 7. xxviii. 2. lix. 19. Jerem. xlvi. 2. Dan. ix. 26. Nahum i. 8. Rev. xii. 15, 16.

⁵ Matt. xxiv. 29. Isaiah xiii. 10. xiv. 2.

venly bodies will signify a partial calamity, not extending to the utter subversion of the body politic¹: the shooting of a star from heaven to earth will denote the downfall of a sovereign prince²: and the scorching of men with fire from the sun will import a grievous tyranny exercised by the supreme ruler³.

So again: an earthquake is a sudden convulsion or revolution, which violently overturns the existing order of things; as a literal earthquake subverts cities and villages, and occasions general confusion and destruction⁴: a desolation of the earth by a storm of hail and fire and blood is the devastation of an Empire by a furious invasion from the north, where natural hail and snow are generated⁵: the eruption of a volcano is a destructive attack made from the kingdom symbolised by the burning mountain⁶: and the removal of islands and mountains is the subversion of kingdoms and communities⁷.

In a similar manner, the turning of the sea into blood denotes a furious and sanguinary revolution⁸: the turning of rivers and fountains into blood signifies the bloodshed produced by violent

¹ Rev. viii. 12.

² Isaiah xiv. 2. Rev. viii. 10.

³ Rev. xvi. 8.

⁴ Isaiah xxix. 6. Matt. xxiv. 7. Rev. vi. 12. xi. 13. xvi. 18.

⁵ Rev. viii. 7.

⁶ Rev. viii. 8.

⁷ Rev. xvi. 20.

⁸ Rev. xvi. 3.

war against orderly and well-regulated governments¹: the tinging of rivers and fountains with wormwood is the introducing among nations the bitterness of war and discord and contention²: and the drying up of a river imports the subversion of the kingdom thus symbolised³.

(2.) Such being the temporal interpretation of this class of symbols, the ecclesiastical interpretation will be strictly analogous.

The natural world, when interpreted ecclesiastically, denotes the whole ecclesiastical Empire or the complete body politic of the Church within the limits of any given geographical territory: and the three ecclesiastical divisions of this leading symbol exactly correspond with its three secular divisions.

Heaven, or the first division, is the Church of any country with reference to its governing powers⁴. Hence the sun is Christ, the head of the Church⁵: the moon is the general ecclesiastical authority of the Church or the Church viewed with reference to that authority⁶: and the stars, the chief of whom is the high-priest of our profession himself, are the bishops and priests of the Church in question⁷.

¹ Rev. xvi. 4.

² Rev. viii. 11.

³ Isaiah xi. 15. Rev. xvi. 12.

⁴ Matt. xiii. 24—50. Rev. xii. 1.

⁵ Malach. iv. 2. Rev. x. 1. xii. 1.

⁶ Rev. xii. 1.

⁷ Dan. viii. 10. Jude 13. Rev. i. 20. ii. 28. xxii. 16. Numb. xxiv. 17.

The earth, or the second division, is the territorial platform of a Church, viewed connectedly with that of the State ¹. Hence mountains and islands are subordinate ecclesiastical establishments ².

The waters, or the third division, are the individual members of a national Church ³.

These symbols, as before when temporally considered, give rise to various perfectly intelligible combinations and modifications.

The passing away of a heaven and an earth and the introduction of a new heaven and a new earth denote, sometimes the cessation of one ecclesiastical establishment and the introduction of another in its place, and sometimes the transition of the same ecclesiastical community from one condition to another ⁴: the bringing down of fire from heaven is the fulminating of ecclesiastical censures and excommunications ⁵: signs among the heavenly bodies represent ecclesiastical changes and revolutions ⁶: and an earthquake is an ecclesiastical convulsion or sudden mutation, by which the dominion of any particular Church is thrown down in the region affected by the earthquake ⁷.

Heaven, however, is itself sometimes employed

¹ Rev. xxi. 1.

² Isaijah ii. 1, 2. Rev. xvi. 20.

³ Psalm lxxv. 9. Ezek. xlviii. 1—12. Zechar. xiv. 8.

⁴ Isaijah lxxv. 17. lxxvi. 22. Rev. vi. 14. xxi. 1.

⁵ Rev. xiii. 13.

⁶ Rev. vi. 12—14. Joel ii. 30, 31.

⁷ Rev. xi. 13.

independently or as a primary symbol; that is to say, it is sometimes employed without any subordinate relation to the allegorical world. In this case, it denotes the spiritual Church of true believers as contradistinguished from an outward and visible Church, which ever comprehends a mixed multitude of holy and unholy¹.

Hence the fall of a star from heaven is the apostasy of a bishop or priest²: and hence the descent of soft dew and rain from heaven represents the sanctifying grace of the Holy Spirit³.

2. Another very extensive class of symbols is constituted by a wild-beast and his members⁴.

(1.) In a temporal sense, a wild-beast is used to represent a great secular Empire which professes and acts upon principles adverse to true religion⁵.

Hence the head or heads of such a beast must be viewed as denoting the form or forms of supreme government under which the typical Empire has subsisted or may subsist⁶. His horns, if horns be ascribed to him, are kingdoms: and they represent,

¹ Rev. xi. 6, 15, 19. xv. 5—8.

² Rev. ix. 1. xii. 4. Dan. viii. 10.

³ Isaiah xlv. 3. Rev. xi. 6.

⁴ It may not be improper to observe, that St. John uses two entirely different words to express the four cherubic animals, and the two persecuting beasts of the sea and the earth. The former are termed ζῶα or *living creatures*; the latter, θηρία or *wild-beasts of prey*.

⁵ Dan. vii. 4, 17.

⁶ Dan. vii. 6. Rev. xiii. 1. xvii. 3, 9:—11.

sometimes coalescing kingdoms out of which the Empire in question has been formed, and sometimes separated kingdoms into which the Empire has been broken or divided ¹. His wings, when he is furnished with wings, also denote kingdoms, modified in the same manner as when such kingdoms are typified by horns ². His tusks are governing dynasties ³. His teeth and claws are the soldiery ⁴. His two sides are sometimes employed to represent two component kingdoms ⁵. And his tail is the antichristian superstition of the typical Empire ⁶.

Such being the case, the plucking of his wings will import a diminution of strength in the kingdoms represented by the wings: the rise or breaking of a horn will signify the rise or dissolution of the kingdom typified by the horn: the falling of one head and the germination of another will denote the abolition of one supreme political form and the inauguration of another such form: the life of a beast, viewed as under the government of some one living head, will denote the political existence of an Empire under the government of some one active form of civil authority: the death of a beast, produced by the successive falling or destruction of *all* his heads, will signify the poli-

¹ Dan. vii. 7, 24. viii. 3, 8, 20—22. Rev. xvii. 12.

² Dan. vii. 4, 6. Isaiah viii. 8. Jerem. xlviii. 40.

³ Dan. vii. 5.

⁴ Dan. vii. 5, 7, 19.

⁵ Dan. vii. 5.

⁶ Isaiah ix. 14, 15. Rev. ix. 9, 19. xii. 4.

tical dissolution of the Empire typified : and the revival of a defunct beast, by the healing of a mortal wound inflicted upon his head, will import the political restoration of the Empire which had been thus dissolved ¹.

(2.) In a spiritual or ecclesiastical sense, a wild-beast is a spiritual or ecclesiastical Empire which professes and acts upon principles adverse to true religion ².

A horn of such a beast is a spiritual or ecclesiastical kingdom : and it may, nevertheless, be properly represented as springing, either out of a secular beast, or out of an ecclesiastical beast ; for, in the former case, its political or geographical, and, in the latter case, its spiritual or ecclesiastical, origin will be denoted ³. The head of an ecclesiastical beast is the governing polity under which he subsists ⁴. And the body of such a beast represents the persons who constitute the body politic of such an Empire ⁵.

On these hieroglyphics it is to be observed, that an ecclesiastical kingdom may increase into an

¹ Dan. vii. 4, 8, 24. viii. 8, 9, 21—23. Rev. xvii. 9—11. xiii. 3, 12, 14.

² Rev. xiii. 11—17. The *ecclesiastical* character of the wild-beast, described in this passage, is determined by his being styled a *false prophet* : for such an appellation is plainly inapplicable to a *secular* Empire. Compare Rev. xvi. 13. xix. 20. with xiii. 11—14.

³ Dan. vii. 8, 24, 25. viii. 9—12, 23—25. Rev. xiii. 11.

⁴ Rev. xiii. 11.

⁵ Rev. xiii. 11.

ecclesiastical Empire, and that it may then have ecclesiastical kingdoms subservient to it. Hence, what is symbolised in one prophecy, by the horn of a secular beast, or, rather by an ecclesiastical horn springing politically or geographically from the head of a secular beast; may hereafter, in another prophecy, be symbolised by a distinct spiritual beast, having a proper head or supreme governor and proper horns or ecclesiastical kingdoms of its own¹.

3. As a beast of prey denotes an Empire, with reference to its idolatrous and persecuting spirit: so an animal of any other description equally denotes an Empire, but with a similar reference to such specific qualities as characterise the symbolic animal in question.

Thus, from their pugnacity, a ram, a he-goat, and a war-horse, alike typify a military Empire: and, when the last hieroglyphic is employed, the character of the governing rider expresses, whether the martial bravery of the Empire is directed to a good or to a bad purpose.

In the mechanical arrangement of the war-horse, a variety will sometimes be found to occur: for, occasionally, the typical steed is yoked to a chariot; and, in that case, the governing warrior is borne along in the vehicle, instead of being mounted upon the animal. But I need scarcely to remark, that,

¹ Compare Dan. vii. 8, 11, 20, 21, 24, 25, with Rev. xiii. 1, 11, 12, 16.

in either modification, the leading idea is still the same. Under each form, a military Empire, with its governing polity, is alike symbolised ¹.

4. Another very considerable class of symbols may be arranged under the leading hieroglyphic of a city. Here, however, we do not find that perfect distinction into secular and ecclesiastical, which marked two of the classes that have recently been considered. By a city we are to understand a body politic: but, in the Apocalypse, this body politic is chiefly an ecclesiastical one; though, when used in a bad sense, the idea of secular power or rather perhaps of a geographical secular platform seems manifestly to be included.

(1.) Thus, in the book of Revelation, the great city, which is the city of the dragon and which bears the mystic name of *Babylon*, is the whole Roman Empire, viewed as subject to its seven-hilled metropolis, under the two-fold aspect of a secular and an ecclesiastical body politic, though the predominating idea is the ecclesiastical ². Ac-

¹ Rev. vi. 1—8. xix. 11—14. Zechar. i. 8—17. vi. 1—8. Dan. viii. 3, 5.

² Rev. xviii. It might seem, from Rev. xvii. 9, 18, that the great city means Rome exclusively, and not Rome viewed as presiding over the Roman Empire. To such an opinion, however, there are insuperable objections.

I. The harlot, who is said to be Babylon or the great city is evidently the Roman Church after the period when the Empire had been divided into ten kingdoms. That Church, however, although its peculiar seat was the literal seven-hilled city, extended its sway over the whole Western or proper Roman

cordingly, from the circumstance of this city representing conjointly the temporal Roman Empire and

Empire. Consequently, the Church of Rome, in its largest acceptation, must be the apocalyptic Babylon or great city, unless we confine it (which is an absurdity) within the limits of literal Rome. Hence the spiritual great city must mean the whole Papal Empire, or the diocesan Roman Church, presiding as the alleged mother and mistress of all other national Latin Churches comprehended within the bounds of its own western peculium, and claiming a supremacy over the East also.

II. So again : since our Lord is said to have been crucified within the great city, and since the great city undoubtedly means Rome in some sense or other ; it is evident, that the secular great city cannot be the exclusive town of Rome, because our Lord was *not* there crucified : on the contrary, it must plainly mean the Roman Empire, within the geographical limits of which his crucifixion actually occurred. Rev. xi. 8.

III. Further : the first apocalyptic wild-beast, which undoubtedly symbolises the Roman Empire, is said to have ten horns or kingdoms ; and the great city is said to consist of ten different parts or streets. Rev. xi. 13. Hence it is natural to conclude, that the ten parts of the city are the same, in point of import, as the ten horns of the seven-headed wild-beast. But, if that be the case, the great city must mean, not merely the town of Rome, but the Roman Empire at large or (in strict ideality) Rome presiding over her Empire. Under this aspect, as denoting conjointly Rome and the Roman Empire, it is described as seated upon seven hills : but then we are informed also, that the seven heads of the wild-beast typify, not only seven hills, but seven forms of government ; a circumstance, which plainly shews that the Empire as including the town must be intended, for the influence of the seven forms of government extended far beyond the walls of the mere town. See Pol. Synop. in Rev. xi. 8. Brightman's Apoc. Apoc. fol.

the spiritual sovereignty exercised upon its geographical platform, it is exhibited to us under the compound hieroglyphic of a wild-beast ridden by a harlot ¹.

The great city is said to comprehend ten different parts or streets, which answer to the ten horns of the first apocalyptic wild-beast, and which denote the ten kingdoms of the divided Roman Empire: for, since one tenth part of the great city is thrown down by an earthquake at the close of the second woe, such language of necessity implies a division into ten parts ².

The same great city is viewed also under two different aspects, according to its wider and its narrower extent. As a literal city may, at one time, comprehend within its walls a much larger tract of land, than it does at another time; whence a district, which was formerly within it, may be subsequently without it: so the allegorical great city is variously spoken of, according as in point of geography it is variously contemplated. On this principle, the platform of the ten streets, though it constituted the whole city when viewed in reference to the ecclesiastical authority exercised from

174, 175, 258. Lowman's Paraph. in Rev. xi. 8. Fleming's Apoc. Key, p. 41. Doddridge's Paraph. in Rev. xi. 8. Jurieu's Accompl. of Script. Proph. part ii. p. 261—267. Heidugger. Myst. Babyl. Magn. tom. i. p. 219. Grot. Comment. in Apoc. xvii.

¹ Rev. xvii. 1—7.

² Rev. xi. 13.

its palace or centre, constituted but a part of it when viewed in reference to the wide dominions of the Roman Cesars : and, on the same principle, any province, which lies beyond the geographical limits of the ten streets, may be truly described as being either within or without the city. In this manner, accordingly, we find the province of Judæa spoken of. Our Lord is said, by the apocalyptic prophet, to have been crucified *within* the great city ; because he was crucified in the province of Judæa, at that time within the limits of the Roman Empire : yet is that identical province described also as being *without* the great city ; because it lies without the platform of the ten streets, which constituted the proper Western Roman Empire or 'the Latin Patriarchate' ¹.

The great city of the Apocalypse contains also the throne of its monarch. This is said to have been *spiritually* occupied by the dragon : but he is represented as surrendering it to a visible sovereign, who is pronounced to be the beast under some one or other of his seven heads ². By the throne we are plainly enough to understand the tyrannical domination of the reigning head ; which is described as exercising power, during the times of the figurative harlot, conjunctively with the ten regal horns ³. Hence the effusion of wrath upon

¹ Rev. xi. 8. xiv. 20.

² Rev. xiii. 2.

³ Rev. xvii. 12.

the throne and the darkening of the bestial kingdom will denote either an interruption or a subversion of the Roman imperial authority ¹.

The great city, we are told, is seated upon the sea or upon nations in the perpetual turmoil of worldly politics : and, like opulent natural cities, it is said to have abundance of merchants and shipmasters. These merchants, who enrich themselves by trading with her, are declared by the prophet to be the great men of the earth or the princes of the Roman territory ².

(2.) As the great city of the dragon denotes the apostate Roman Empire though chiefly viewed in its ecclesiastical character ; so the holy city of the Lamb is the Church of Christ : and, as this part of the poetical machinery is borrowed from the literal Jerusalem ; so the furniture of the holy city is avowedly taken from that of the literal metropolis of Palestine. Hence it is described, as having a temple and an altar and a court without the temple : hence also it has a sanctuary and a daily sacrifice : hence, in the midst of it, are the throne of God and the ark of his covenant : and hence, in the temple, are two olive-trees and two candlesticks, which are said to be the two witnesses of Christ ³.

By the temple of God, with its two inner courts, we are to understand the spiritual Church of the

¹ Rev. xvi. 10.

² Rev. xviii. 11, 15, 17, 18, 19, 23.

³ Rev. xi. 1—4, 19. Dan. viii. 10—12..

truly pious; viewed as contradistinguished from those, who cleave to the visible Church with flatteries,¹ or who have a name that they live while they are dead¹: and, by the daily sacrifice offered upon the altar before the ark of the covenant, we are analogically to understand the prayers and praises of God's people, which are daily offered up unto the Lord in a reliance upon the covenanted mercies vouchsafed through the merits of his Son². The outer court, which under the Levitical Dispensation was set apart for the Gentiles, represents a new race of Pagans, Christians in name but Gentiles in practice: whence the treading of it under foot signifies the introduction of paganising heresies and apostasies³. In a similar manner, the profanation of the sanctuary, and the abolition of the daily sacrifice, and the setting up the apostasy of desolation; which are all images taken from the literal history of the Jews, relating to the sack of Jerusalem by the Romans and to the introduction of their abominable idolatry into the very precincts of the temple; these images, when employed symbolically, mean the introduction of apostasy or idolatry into the Church of Christ and the abolition or studied interruption of divine worship⁴. Lastly, whatever may be their particular application in the Apoca-

¹ 1 Corinth. iii. 16. vi. 19. 2 Corinth. vi. 16. Heb. iii. 6.

² Hos. xiv. 2. Rev. viii. 3, 4. Psalm cxvi. 17. Amos iv. 5. Rom. xii. 1.

³ Dan. viii. 10—12. Rev. xi. 1, 2.

⁴ Dan. viii. 10—12. Rev. xi. 1, 2.

lypse, an olive-tree and a candlestick are alike hieroglyphics of a Church ¹.

5. Various other symbols are used by the prophets, which cannot be brought under any very regular, or at least under any equally regular, classification. I shall notice the most eminent of these, arranged, so far as they can be arranged, in orderly mutual connection.

(1.) A woman denotes a community or a body politic ². Hence a chaste woman is a type of the true Church, whether composed of Jews or of Gentiles or of both: and, as such, she is esteemed the wife of the Lord and the mother of his spiritual children ³. A harlot or an adulteress, on the other hand, is a symbol of an apostate and idolatrous Church: for, the union of Christ and his Church being represented under the figure of a marriage, apostasy and idolatry will be spiritual whoredom and adultery ⁴. The flesh of such a harlot denotes her temporal possessions: whence the devouring of her flesh is equivalent to the confiscation or the secularisation of her temporalities ⁵. Her intoxicating cup represents the blandishments by which she seduces men into idolatry ⁶. And the circumstance

¹ Jerem. xi. 16. Rom. xi. 17—24. Rev. i. 20.

² Isaiah xlvii. 1—3. Micah iv. 8.

³ Isaiah liv. 1—6. Ephes. v. 32. Rev. xix. 7. xxi. 9.

⁴ Ezek. xvi. Jerem. iii. Rev. xvii.

⁵ Rev. xvii. 16. Compare Dan. vii. 5; and see above, § T. 18.

⁶ Rev. xvii. 4.

of her riding a wild-beast denotes her influence over the temporal Empire thus symbolised ¹.

(2.) An inclosed garden or vineyard is the Church, which is inclosed or fenced in from the waste of a corrupt and irreligious world ². Hence, on the contrary, a wilderness represents the unin-closed waste of the world: and thus conveys the idea of extreme spiritual barrenness and ignorance ³. Such being the case, the transformation of a wilderness into a fruitful and cultivated land denotes the conversion of the Gentiles or the irreligious or the misreligious to the profession and practice of scriptural faith and holiness ⁴.

(3.) A vine is the symbol of a Church ⁵. Hence, when this vine is properly cultivated and yields good fruit, it is a faithful Church: but, when it yields sour grapes even though fully ripe, it is a corrupt and apostate Church ⁶. And hence the gathering the clusters of a worthless vine, the casting them into the vat, and the treading of the wine-press, signify the effusion of God's just wrath upon apostates and corrupters of his word ⁷.

(4.) A field of corn is another symbol of a

¹ Rev. xvii. 3.

² Isaiah v. 1—7. Cant. iv. 12. Matt. xxi. 33—46.

³ Rev. xii. 6. xvii. 3.

⁴ Isaiah xxxv. 1. xli. 18. li. 3.

⁵ Psalm lxxx. 8, 14. Isaiah v. 1—7. Jerem. ii. 21. Ezek. xv. 2—6. xvii. 5—10. Hos. x. 1. Matt. xxi. 33—45. Luke ~~xiii.~~ xiii. 6—9.

⁶ Isaiah v. 2. xxvii. 2—6.

⁷ Isaiah lxiii. 1—6. Lament. i. 15. Rev. xiv. 19, 20. xix. 15.

Church¹. On the same principle, therefore, the harvest bears a double and opposite meaning: for, according to the nature of the subjects, it denotes either a harvest of mercy or a harvest of wrath, the in-gathering of the converted Gentiles or the excision of God's enemies².

(5.) Thunder and lightning represent wars and hostile invasions³. Locusts and caterpillars are destroying armies⁴. Tempestuous winds are wars and invasions from those points of the compass whence the winds themselves are described as blowing: the coercion, therefore, of such winds is the restraining of such wars and invasions until the allotted time of their occurrence⁵. White and clean robes denote righteousness and prosperity: sackcloth imports a state of humiliation mingled with frequent persecution: and nakedness represents dishonour and spoliation⁶. A yoke symbolizes bondage⁷: and a famine imports a state of spiritual sterility⁸.

¹ Ezek. xvii. 5. Isaiah xxix. 17. xxxii. 15. Matt. xiii. 24—30, 36—43.

² Matt. ix. 37, 38. Mark iv. 29. Luke x. 2. John iv. 35. Isaiah xviii. 5. Hos. vi. 11. Joel iii. 13. Jerem. li. 33. Rev. xiv. 15.

³ Isaiah xxix. 6. Rev. viii. 5. xi. 19. xvi. 18.

⁴ Joel i. ii. Nahum iii. 15—17. Rev. ix. 3—11.

⁵ Dan. vii. 2. Isaiah xi. 15. xxvii. 8. Jerem. iv. 11, 13. Rev. vii. 1—3.

⁶ Rev. vii. 9. xi. 3. xvii. 16. Isaiah xlvii. 1—3.

⁷ 1 Tim. vi. 1. Acts xv. 10. Gal. v. 1. Coloss. ii. 16. 1 Peter ii. 16. Rev. vi. 5.

⁸ Amos. viii. 11.

These remarks may suffice to give some idea of the figurative and symbolical language of prophecy. The proper use and import of this language, comprising as it does the hieroglyphical system of the ancient Hebrews, seems to have been taught, as one great branch of education, in those schools of the prophets which are often mentioned in the Jewish Scriptures. To imagine, that man could teach man to predict future events, were grossly and palpably absurd : but there is nothing incongruous in supposing, that the pupils were instructed in the meaning and application of the established prophetic phraseology. Thus instituted, they were prepared, whenever they should receive the illapses of the Holy Spirit, to communicate them in the technical and conventional phraseology of the schools.

CHAPTER II.

RESPECTING THE PROPER MODE OF COMPUTING THE
PROPHETIC NUMBERS OF DANIEL AND ST. JOHN.

IN the prophecies of Daniel and St. John we find several different numbers specified, as the measures of certain chronological periods.

These numbers are, three times and a half, 42 months, 1260 days, 2300 days, 1290 days, 1335 days, 70 weeks, 5 months, 10 days, three days and a half, and a day and a month and a year ¹.

Of such numbers, the three times and a half, the 42 months, and the 1260 days, are mutually equivalent; those terms expressing only, in varied phraseology, one and the same period: for, if we reckon a time or a year to contain 360 days; 42 months, or 1260 days, will in that case be exactly equal to three such years and a half.

By a similar mode of reduction, 5 months are equal to 150 days: 70 weeks, to 490 days: and, with a variation which in this single instance will hereafter be accounted for, a day and a month and a year conjointly, to 396 days ².

¹ Dan. vii. 25. viii. 14. ix. 24. xii. 7, 11, 12. Rev. ii. 10. ix. 5, 15. xi. 2, 3. xii. 6, 14. xiii. 5. xi. 9.

² In the number, a day and a month and a year, the year

Hence, when the various numbers are homogeneously expressed by days, they will stand as follows: 1260 days, 2300 days, 1290 days, 1335 days, 490 days, 150 days, 10 days, three days and a half, and 396 days.

To these numbers we must add another, which is the root of all those smaller numbers that are included within it: a number, specified indeed by the prophet Daniel, but specified only after a mystical or typical fashion. The number, to which I allude, is 7 times or 2520 days¹. This radical and perfect number is produced by the duplication of the broken and imperfect number three times and a half: and we shall find in the sequel, that it comprehends within its own ample term, not only its two moieties or the two imperfect numbers of three times and a half respectively, but likewise the 1290 days, the 70 weeks, the 5 months, the 10 days, the three days and a half, the day and the month and the year, and by far the greater part of the 2300 days. Such being the case, the 7 times or the 2520 days constitute a measure, which may well be denominated THE SACRED CALENDAR OF PROPHECY: and, for the purpose of practical application, this measure is made, as we shall hereafter see, the gage or span of the great metallic image; whether that image be viewed, as chronologically progres-

must be computed as comprehending, not 360 days, but 365 days. See below, book iv. chap. 7. § II. 5.

¹ Dan. iv. 16, 32.

sive through four mighty successive Empires, or as geographically completed in the last mighty Empire of the Romans¹. The measure of 7 times being thus made the chronological measure of the succession of the four Gentile Empires, we find our Lord alluding to it under the significant appellation of THE TIMES OF THE GENTILES².

The seven times or the 2520 days, which constitute THE TIMES OF THE GENTILES OR THE SACRED CALENDAR OF PROPHECY, are followed by a season of blessedness, which is said by Daniel to begin at the commencement of a period of 1335 days³: for, where the tyranny ends which is exercised through the latter moiety of the seven times, the kingdom of the mountain or the blessed reign of the saints commences⁴.

¹ See below, book i. chap. 3. in init. and book iii. chap. i.

² Luke xxi. 24.

³ Dan. xii. 12. See below, book i. chap. 7. § III. 2.

⁴ See Dan. ii. 34, 35, 44, 45. vii. 8—14, 20—27. That our Lord's *times of the Gentiles* terminate synchronically with Daniel's *three times and a half*, is demonstrated by the circumstance of the termination of each being marked by a common event.

Our Lord's *times of the Gentiles* terminate at the end of the long captivity of the Jews among all nations: Daniel's *three times and a half* terminate with the accomplishment or finishing of the long dispersion of his people. Luke xxi. 24. Dan. xii. 1, 6, 7.

Therefore our Lord's *times of the Gentiles*, and Daniel's *three times and a half*, alike terminating with the restoration of Judah, must, of plain necessity, terminate synchronically.

It is worthy of remark, that one of the most eminent con-

From this last position, another will obviously result. Since the three times and a half, mentioned by Daniel and St. John, are the latter moiety of the seven times; since the seven times, and therefore their latter moiety the three times and a half mentioned by those prophets, are followed (according to Daniel) by a season of blessedness which

necting links of synchronical prophecy, is *the restoration of Judah*. For, since Daniel has fixed it to the close of his three times and a half, making it to synchronise with the overthrow of a great antichristian Power during a period of unexampled trouble; and since our Lord similarly fixes it to the end of his times of the Gentiles, making it to occur during a season of tremendous political convulsions: we may thence be certain, that all the matters, which unchronological prophets describe as taking place at the epoch of the restoration of Judah, take place also at the end of the three times and a half and at the end of the times of the Gentiles; and, conversely, we may be equally certain, that all the matters, which chronological prophets describe as taking place at the end of the three times and a half and at the end of the times of the Gentiles, take place also at the epoch of the restoration of Judah; inasmuch as *the restoration of Judah*, "at the end of the three times and a half or at the end of the times of the Gentiles, is *the event universally common* to all the predicted matters.

On this perfectly intelligible principle, the following prophecies must be viewed as treating of matters mutually synchronical.

Isaiah ii. 1—5. xi. 4—16. xviii. xlix. liv. lx. lxii. lxiii. lxv. 17—25. lxvi. Jerem. xxiii. 1—8. xxx. xxxi. xxxiv. xxxvi. xxxvii. Dan. ii. 34, 35, 44, 45. vii. 13, 14, 26, 27. xi. 40—45. xii. 1, 6, 7. Hos. iii. 5. Joel ii. iii. Micah iv. v. Zephani. iii. 8—20. Zechar. ii. xii. xiii. xiv. Malach. iii. 8—18. iv. Luke xxi. 24—27. 2 Thess. ii. 8. Rev. xviii. xix.

begins at the commencement of a period of 1335 days; and since the same three times and a half are followed (according to St. John) by the 1000 years of Christ's terrestrial reign with his saints: the necessary conclusion is, that Daniel's 1335 days begin synchronically with St. John's 1000 years¹.

Now it is manifest, that, before we can rightly explain the prophecies relative to the seven times and the two moieties of three times and a half each, an inquiry must be made into the proper mode of computing the chronological numbers of Daniel and St. John.

But this inquiry divides itself into two branches. For we must first examine, whether a day, in the phrasology of prophecy, be a literal day or a literal year. And, if, upon examination, we shall discover, that a prophetic day is to be reckoned as a literal year; we must, in that case, further inquire, whether each period specified by Daniel and St. John is to be estimated, as a period of so many natural solar years, or as a period of so many artificial years whereof each year contains no more than 360 natural days: that is to say, we must inquire, whether the often mentioned period of three times and a half (for instance) is equal to 1260 natural solar years, or whether it comprehends

¹ Compare Rev. xi. 2, 3. xiii. 1—5, with xix. 17—21. xx. 1—6.

only 1241 natural solar years and $324\frac{3}{4}$ days¹; and so proportionately of all the other specified periods.

To establish the right mode of computing any one period is, in effect, to establish the right mode of computing every other specified period. Hence, as the period of the latter three times and a half is the most famous of all the prophetic periods, I shall employ it as the basis of the present investigation.

I. That the latter 1260 days are not mere natural days, but that they are years of some description or other, is sufficiently manifest from various considerations: from the ascertained usage both of Daniel and St. John; from the express scriptural decision, that, in the phraseology of the prophets, a day may be estimated as a year; from the palpable impossibility, that all the circumstances ascribed to the period of the latter three times and a half can take place within the short compass of 1260 natural days; and from the distinct specification of the time *about* which the latter 1260 days *must* have commenced.

1. Analogical homogeneity requires us to assume, that the same mode of computation, which is used by an author in one passage of his writings,

¹ This statement is not mathematically accurate; because I have reckoned each solar year to contain $365\frac{1}{4}$ days, whereas it does not really contain quite so much: but the difference is so small, that it requires not to be noticed.

will be used by him in all other parallel or kindred passages: unless, as in the case of the apocalyptic 1000 years, congruity itself requires a departure from the established rule¹. Hence, if *any one* of the numerical prophecies of Daniel and St. John has *already* been accomplished; such an accomplishment will serve as a clue for ascertaining the proper method of computing the numbers mentioned in their *other* numerical prophecies.

Now we find, that Daniel's famous prophecy of the Seventy Weeks, whatever particular difficulties there may be in the explanation of it, has been proved, by the event of our Lord's advent, to speak, not of weeks of literal days, but of weeks of mystical days; that is to say, of weeks of years, either (as some maintain) natural; or (as others imagine) artificial: and we likewise find, that the

¹ If the apocalyptic 1000 years be estimated as a 1000 prophetic years, they will amount to the enormous sum of 360,000 solar years. In fact, the circumstance of their coincidence with the first 1000 days of Daniel's 1335 days does itself fully demonstrate how they ought to be reckoned.

² See my Dissert. on Daniel's Seventy Weeks, chap. v. Some have objected, that no proof can be legitimately drawn from the case of Daniel's Seventy Weeks: because, from the etymology of the Hebrew word rendered *weeks*, it imports, in reality, nothing more than *septenaries*, however those septenaries may be chronologically constituted.

But this objection is well answered by Mede, who remarks: that *The question lies not in the etymology, but in the use: whercin שבוע always signifies sevens of days, and never sevens of years. Wheresoever it is ABSOLUTELY put, it means of*

apocalyptic ten days persecution of the Church of Smyrna has been similarly proved, by the event, to mean, not a persecution of ten literal days, but a persecution of ten mystical days; that is to say, the persecution of ten years which is recorded by Eusebius and Lactantius and Orosius ¹.

Such being the case, if the 70 weeks of Daniel and the 10 days of St. John are respectively 490 years and 10 years; we are bound, by analogical homogeneity, to conclude, both that the latter 1260 days and that the various other numbers of these two prophets are to be computed in the same manner, each day being uniformly estimated as a year.

days : it is no where thus used of years. Mede's Works, book iii. chap. 9. p. 599. Compare Gen. xxix. 27, 28. Levit. xii. 5. Numb. xxviii. 26. Deut. xvi. 9, 10, 16. 2 Chron. viii. 13. Jer. v. 24.

Such, therefore, being the case, inasmuch as the word is put ABSOLUTELY in the Prophecy of the Seventy Weeks, the Seventy Weeks of Daniel are assuredly 490 days; just as much, as if he had expressed the term by 490 days, and not by 70 weeks. But the event has shewn, that these 490 days are 490 mystical days or 490 natural years. Consequently, it having been thus established that such a mode of computation is used by Daniel in *one* instance, homogeneity requires, that he should equally be understood to use it in *all other* parallel instances. Whence it will follow, since the three times and a half of Daniel are undoubtedly identical with the three times and a half of St. John, that St. John also, in the several cases of *his* numbers, uses the same mode of computation.

¹ Rev. ii. 10. Euseb. Hist. Eccles. lib. viii. c. 15, 16. Lactant. de mort. persec. c. 48. Oros. lib. vii. c. 25.

2. In this mode of reckoning we are supported by the express verbal warrant of Scripture itself.

When we assert that a prophetic day is a literal year, we assert not, for the mere purpose of serving a turn, any strange and unheard of matter : we simply adopt a method of computation, which has been formally recognised both by Moses and by Ezekiel¹.

3. That the latter 1260 days must be equivalent to 1260 years either natural or artificial, is further evident from the very nature of the circumstances which are said to take place in the course of their evolution.

During the lapse of this famous period, the little horn of Daniel's fourth wild-beast acquires and exercises an unlimited dominion of some kind or other within the precincts of the Western Roman Empire after it has been partitioned by the ten Gothic nations ; wears out the saints of the Most High by incessant persecution ; and changes times and laws, according to its own arbitrary humour². During the lapse of the same period, the apocalyptic ten-horned wild-beast, which is plainly identical with Daniel's fourth wild-beast when viewed as having absorbed its three predecessors, makes war with the saints and overcomes them ; power being given to him over all the kindreds and tongues and

¹ See Numb. xiv. 33, 34. Ezek. iv. 4—6. See also Isaiah xx. 3. in Bp. Lowth's translation and annotation.

² Dan. vii. 8, 24, 25.

nations, which establish themselves upon the geographical platform of the Western Roman Empire¹. During the lapse still of the same period, the apocalyptic two-horned wild-beast, the contemporary and coadjutor of the ten-horned wild-beast, causes the inhabitants of the earth to make an image for the first wild-beast, compels all men under pain of death to worship this image, and obtains such a degree of power as to lay every person under an interdict who should refuse to comply with his blasphemous terms of communion². And lastly, during the lapse of this very same period, the apocalyptic harlot, who rides the ten-horned wild-beast, extends her influence over peoples and multitudes and nations and tongues, commits fornication with the kings of the earth, intoxicates their subjects with the wine of her fornication, and herself becomes drunken with the blood of the saints and martyrs³. Now it is impossible, that all these things should be done in the short space of three natural years and a half. Therefore the years in question must be estimated as prophetic or mystical years.

* This will appear yet more evidently, if we attend to the subdivisions of the period.

Toward the close of the latter 1260 days, the ten-horned wild-beast from the abyss slays the two

¹ Rev. xiii. 1—7.

² Rev. xiii. 11—17.

³ Rev. xvii.

witnesses : and their dead bodies lie unburied in the broad and great city for the space of three days and a half, after which they are suddenly restored to life. Meanwhile, in the course of these three days and a half, the inhabitants of the earth rejoice over them, and make merry, and send gifts to each other ¹. Such transactions, however, most assuredly can never be accomplished in the very short space of only three natural days and a half. Hence we are obliged to conclude, that ~~three~~ three natural days and a half are not the period intended. But, if the period do not denote three natural days and a half, it can only denote three years and a half.

So again : immediately before the destruction of the wild-beast, and therefore immediately before the termination of the latter 1260 days, three unclean spirits go forth to gather together the kings of the whole Roman world to the battle of the great day of God Almighty, which (we are assured) will be fought in the land of Palestine. The kings are, accordingly, assembled at Megiddo for the purpose of being destroyed : and there they are afterward completely routed ². Now, if the whole formation of this great confederacy is to take place immediately before the close of the latter 1260 days, and if those 1260 days be only 1260 natural days ; it is plain, that a very few natural days, perhaps some twenty or thirty such days,

¹ Rev. xi. 7—11.

² Rev. xvi. 12—16, Rev. xix. 11—21. Dan. xi. 40—45. Joel iii. Zechar. xii—xiv.

will be the greatest space that we can consistently allow to it. But, in the space of twenty or thirty natural days, it is physically impossible, that the kings of the whole Roman world should be formed into a grand confederacy and should march with their armies from Europe into Palestine.

4. The point is finally decided by the accurate and unambiguous specification of the time, *about* which the latter 1260 days are described as commencing.

The ten-horned wild-beast of Daniel is plainly, as all commentators allow, the Roman Empire. Hence the circumstance of his putting forth ten horns must, agreeably both to the analogy of prophecy and to the explanation of the interpreting angel, denote the rising up of ten kingdoms within the limits of that Empire ¹. Now the gradual rise of a little horn is described as synchronising with the rise of the ten larger horns or kingdoms. But these ten larger kingdoms arose, as it is well known, in the fifth and sixth centuries, when the Roman Empire was falling asunder in consequence of the attacks of the northern nations ². Therefore the little horn, which is represented as springing up

¹ Compare Dan. viii. 8. and see Dan. vii. 24.

² The Romish expositor, Bp. Walmesley, himself allows, that the germination of the ten horns from the head of the Roman beast can only mean the springing up of the ten Gothic kingdoms within the limits of the Roman Empire during the fifth and sixth centuries. Gen. Hist. p. 120.

by stealth behind the ten larger horns, must have been gradually rising in the course of the fifth and sixth centuries ; its attainment to complete maturity being somewhat later than that of the other horns. Into the hand of the little horn, thus gradually springing up during that period, the saints, we are told, are delivered for the space of three times and a half or 1260 days : and the dominion, which it exercises over the saints, plainly synchronises with the dominion and influence of whatsoever nature, which it is described as exercising from the very first over its fellows. Therefore the 1260 days cannot have commenced much later than the close of the sixth century, when both the ten larger horns and the synchronical little horn had now started into existence.

Such being the case, even if we should not be able quite positively to fix the *precise* era of their commencement, we may be absolutely sure that they *must* have commenced many ages ago. But, if they cannot have *commenced* much later than the close of the sixth century, and if they be no more than 1260 natural days ; then they must likewise have *expired* many ages ago, that is to

Of this interpretation, now at length admitted by a Romish expositor, the consequence is obvious.

Whatever Power the little horn may symbolise, that Power must have been gradually springing up in the course of the fifth and sixth centuries : because, as the Fathers rightly judged from the very reason of the case, the ten horns and the eleventh little horn are plainly contemporaries.

say, they must have *expired* not much later than the close of the sixth century: for, if they be natural 'days, their whole duration will amount to no more than three natural years and a half; whence their expiration must almost immediately have followed their commencement. And, if they have thus expired *many ages ago*; then the events, which are represented as synchronising with their termination, must *long since* have occurred. But those events have not *even yet* occurred: much less therefore (what is quite sufficient for my present purpose) did any such events occur 1260 natural days after the epoch *about* which the three times and a half *must* have commenced. Hence it follows, 'since the three times and a half or the 1260 days *must* have commenced many ages ago, and since the events which are said to characterise their termination did *not* occur at the close of 1260 natural days after any supposable point of their commencement: hence, I say, it follows, that the days in question *cannot* be natural days. But, if they be not natural days; then they must be prophetic days, or years either natural or artificial.

II. The argument has hitherto been conducted chiefly with reference to the Romanists; who, for obvious reasons, maintain, that the latter three times and a half are no more than three literal years and a half¹: for Protestant expositors are

¹ Cornel. a Lapid. in loc. Bossuet's Avertism. p. 357. Rutter's Key, p. 306. Walmsley's Gener. Hist. of the Christ.

sufficiently agreed, that they must be years of years; or, in other words, they are sufficiently agreed, that the three times and a half, the 42 months, and the 1260 days, must alike be equivalent to 1260 years.

But here a second question arises. Though it may be abundantly plain, that, in the prophetic style, days mean years; it still may be thought a matter of doubt, what *kind* of years they mean: whether natural solar years, or artificial years of only 360 days respectively.

The former of these opinions is adopted by Mr. Mede, Sir Isaac Newton, Bishop Newton, and various other commentators on Daniel and the Re-

Church, chap. xi. p. 348, 349. Yet so strong is the force of truth, that Bp. Walmesley, even in the identical Work wherein he maintains the 1260 days to be only 1260 natural days, asserts the five months or the 150 days of the apocalyptic locusts to be, not 150 natural days, but 150 natural years; justifying such a mode of exposition, by the ruled case of Daniel's 70 weeks or 490 days, and by the attestation of Ezekiel that in the language of prophecy a day is appointed for a year. Gen. Hist. chap. viii. p. 187, 188. Thus, with marvellous inconsistency, does this Romish commentator, purely to serve the purpose of his own Church, make Daniel and St. John adopt two entirely different modes of reckoning. The apocalyptic 5 months or 150 days are 150 natural years: because Bp. Walmesley inclines to identify the infernal locusts with the satanic Protestants. But the 1260 days of Daniel and St. John are no more than 1260 natural days: because a calculation of them, framed on the Bishop's *own* calculation of the 150 days and the 490 days, would doubtless be fatal to the cause of Popery.

velation¹: the latter is preferred by Mr. Fleming and Mr. Marshall and Bishop Lloyd².

1. In favour of the latter opinion, it is argued in manner following.

Since each great prophetic year contains, not 365 years, but only 360 years, as is manifest from the circumstance of three such years and a half containing 1260 prophetic days; the years, which those prophetic days represent, ought to be computed after a similar manner: in which case, the 1260 years, being years consisting of only 360 natural days each, are in reality no more than 1242 solar years, and ought to be estimated as such in all calculations that are made respecting them³.

¹ Mede's Works, book iii. chap. 10. Sir I. Newton's Observ. on Daniel and the Apoc. p. 114, 305. Bp. Newton's Dissert. on the Proph. diss. xxvi. § III.

² Fleming's Apoc. Key, p. 20—22. Marshall's Treatise on the Seventy Weeks, part. ii. chap. 3, 4. p. 198—252.

³ In absolute strictness, as I have already observed, 1260 years of 360 days each are nearly equivalent to 1241 solar years and $324\frac{3}{4}$ days; being $40\frac{1}{4}$ days short of 1242 solar years. Mr. Marshall adduces various other arguments to prove, that each prophetic day is equivalent to a year of 360 days: but they appear to me only to shew, that such a mode of reckoning, corrected however by various intercalations, has been employed by several nations of antiquity. I have so fully discussed this point elsewhere, that I do not conceive it necessary, on the present occasion, to enter into the topic more largely than I have done in the text. See Dissert. on Daniel's Seventy Weeks, chap. i. § II. p. 7—48.

2. This opinion, unless I be greatly mistaken, will by no means bear the test of examination.

It seems only reasonable to conclude, that, whatever mode of computation was ordinarily used by the ancient Jews, the same would likewise be used in the interpretation of numerical prophecies. Now the ancient Jews must either have used true solar years; or, by means of intercalation, they must have made a series of their years equal to a series of the same number of solar years. This is manifest from the Levitical ordinance respecting the due observation of two of their great festivals.

From the very time of the original institution of the Passover, the observance of it was fixed to the fourteenth day of the first month Nisan; otherwise denominated *Abib* or *the month of green ears*; at which time, in Judèa, the harvest was beginning: and, in a similar manner, the feast of tabernacles was fixed to the middle of the seventh month Tisri and to the time of ending the vintage.

Now these two eminent festivals were thus observed by the ancient Israelites.

The Passover they celebrated, on the fourteenth day of Nisan or Abib, by killing the paschal lamb: the fifteenth day of the same month was the first of the days of unleavened bread, and was ordained to be kept as a sabbath: and, on the morrow of this parergal sabbath, as being the beginning of the barley-harvest, they were directed to bring a sheaf of the first-fruits for a wave-offering before the Lord.

The feast of tabernacles they celebrated on the fifteenth day of Tisri: and this festival was also called *the feast of in-gathering*; because it was celebrated after they had gathered in their corn and their wine.

If, then, the ancient Jewish year consisted of no more than 360 days; and if it were neither annually lengthened by the addition of five supernumerary days, nor occasionally regulated by monthly intercalations: it is evident, that *all* the months, and among them the months Abib and Tisri, must have rapidly revolved through the several seasons of the year. Hence it is equally evident, since the Passover and the Feast of tabernacles were fixed respectively to the fourteenth day of Abib and the fifteenth day of Tisri, that *they* must similarly have revolved through the seasons.

Such being the case, how would it be possible to observe the ordinances of the Law, when the months Abib and Tisri had passed into the opposite seasons of the solar year? How could the Israelites, in the climate of Palestine, offer the first-fruits of their harvest after the Passover, when the month Abib, in which it was celebrated, had passed into autumn or winter? And how could they observe the Feast of tabernacles, as a feast of the in-gathering of their corn and their wine, when that month had passed into spring or summer? It is plain, that, unless Abib and Tisri always kept their places in the solar year; unless Abib were always a vernal month, and Tisri always an autumnal month:

it is plain, that the Passover and the Feast of tabernacles could not have been duly observed. And hence it is equally plain, that the ancient Israelites could not have reckoned by years of 360 days each without some expedient to make those years fall in with natural solar years. But, if this be allowed, it will necessarily follow, that, whatever might be the length of *single* Jewish years, a sum of them *collectively* must, by intercalation of some kind, have been made equal to the corresponding sum of solar years. A *single* year might be reputed to contain no more than 360 days, and the *small collective* sum of three years and a half might be reputed to contain no more than 1260 days : but, unless we calculate numerical prophecies after a manner wholly unknown to the Israelites, any *large collective* sum of years, 1260 years for instance, must contain the very same number of days, and therefore be precisely of the same length, as the corresponding sum of natural solar years ¹.

¹ See Mos. Maimon. Tract. de ration. intercal. c. iv. p. 356, 357. Morin. Exercit. in Pent. Samar. exercit. i. p. 39, 40, 51, 52. Petav. Rationar. Temp. par. ii. lib. i. c. 6. Selden. de anno civili vet. Jud. c. i. Jackson's Chronol. Ant. vol. ii. p. 15—23. Prideaux's Connect. part i. book v. p. 292. Sir I. Newton's Observ. on Dan. chap. x. p. 137, 138. Blayney's Dissert. on Daniel's Seventy Weeks, p. 33, 34. Davies's Celtic Research. p. 23—29.

Mr. Cuninghame has started yet a different mode of calculating the 1260 days of Daniel and St. John, which is so utterly untenable, and which involves so many inconsistencies, that my

III. On these grounds, I consider it as proved, that each day in the numbers of Daniel and St.

wonder is, how this able and acute writer could ever have hazarded such a theory.

I. In the carelessness of familiar speaking and writing, the Jews have sometimes appeared to reckon by current and not by complete time. Thus it is said of our Lord, that he rose after three days, and that he was three days in the grave; though, having died on the friday afternoon and having risen early on the sunday morning, he was in truth dead and buried not quite even ~~two~~ natural days.

1. Availing himself of this circumstance, Mr. Cuninghame contends, that the 1260 days ought to be reckoned on the same principle. Whence, though he allows each day to be a natural solar year, he maintains, that, collectively, the 1260 days are only 1260 defective years of current time, or, in other words, that the 1260 days are only 1259 natural solar years with peradventure the indefinite addition of a few weeks or months. See Dissert. on the Seals and Trumpets chap. xiv. p. 203—209.

2. Mr. Cuninghame's object in such an arrangement is sufficiently obvious. He had determined, that the 1260 years must have expired in the year 1792: and he had found, that Justinian, in regulating the point of episcopal precedence, had given, in the year 533, the first rank to the Bishop of Rome. But, if 1260 years be reckoned backward from the year 1792, we shall be brought to the year 532; or, if 1260 years be reckoned forward from the year 533, we shall be brought to the year 1793. In neither case, therefore, will the ordinary mode of computation suit the plan of Mr. Cuninghame: for, in each case, we have unluckily a whole year more than we can well dispose of. What then was to be done for the purpose of accomplishing the difficult task of making 1260 calendar years commence in the year 533, and yet of making them terminate in the year 1792? Mr. Cuninghame lays the period upon that bed of Procrustes, *current time*: and, by thus ridding himself

John is not a natural day, but a year ; and that

of the superfluous year, he solves a problem of otherwise very difficult solution.

II. I fear, if this mode of computation be adopted, we must unhinge both the whole chronology of Scripture history and the whole harmony of prophetic numerical reckoning.

1. With respect to the former, we must at once throw aside the Annals of Abp. Usher : for both that chronological Work, and every other with which I am acquainted, proceeds on the system of *complete time*, not (as Mr. Cuninghame would have us proceed) on the system of *current time*.

2. And, with respect to the latter, if we compute the 1260 days by current time, homogeneity will require us to compute equally by current time every other prophetic number recorded in Scripture. Thus, if the 1260 days be only 1259 days, in that case, unless we depart altogether from our principle, the 70 weeks will be only 69 weeks, the 2300 days will be only 2299 days, the 1290 days will be only 1289 days, the 1335 days will be only 1334 days, the 5 apocalyptic months will be only 4 months, and the $3\frac{1}{2}$ apocalyptic days will be only $2\frac{1}{2}$ days. This result from Mr. Cuninghame's plan is alone sufficiently appalling : but confusion becomes worse confounded as we advance. The $3\frac{1}{2}$ times, the 42 months, and the 1260 days, are, as we all know, identical ; constituting only one and the same period under three several denominations. Yet, if we are to reckon the 1260 days, as being only, by current time, 1259 days : I see not how we can consistently avoid computing the $3\frac{1}{2}$ times, as $2\frac{1}{2}$ times ; and the 42 months, as 41 months. But, when this triple operation shall have been performed, it would puzzle that arch-arithmetician, Nicomachus the Gerasenian himself, to identify 41 months, $2\frac{1}{2}$ years, and 1259 days.

III. Does Mr. Cuninghame, however, abide stoutly and fairly by his own avowed principle of current time ?

Verily, nothing of the sort. Though he reckons the 1260 days to be only 1259 days, making them commence in the year 533 and terminate in the year 1792 : yet he estimates the 5

each number is equivalent to a series, not of years of 360 days each, but of natural solar years.

apocalyptic months, not as 4 months, but as 5 months; the apocalyptic $3\frac{1}{2}$ days, not as $2\frac{1}{2}$ days, but as $3\frac{1}{2}$ days; the $3\frac{1}{2}$ times, not as $2\frac{1}{2}$ times, but as $3\frac{1}{2}$ times; and the 42 months, not as 41 months, but as 42 months. I presume also, were he interpreting the prophecy of the 70 weeks, he would estimate the period, not as 69 weeks, but as full 70 weeks.

With such difficulties and such inconsistencies, I may be allowed to wonder, how Mr. Cuninghame could ever seriously adopt his theory of computing the *single* period of 1260 days by current time.

CHAPTER III.

RESPECTING THE PRINCIPAL EVENTS AND CHARACTERS
COMPREHENDED WITHIN THE GREAT PERIOD OF
SEVEN PROPHETIC TIMES, AND ESPECIALLY WITHIN
THE LATTER HALF OF THAT PERIOD OR THE THREE
TIMES AND A HALF MENTIONED BY DANIEL AND ST.
JOHN.

THE celebrated, though imperfect, period, of three prophetic times and a half or 1260 natural years, is allotted by Daniel and St. John to the tyranny of a very extraordinary Power ; which is described, as wearing out the saints of the Most High, and as influencing in a wonderful manner the actions of the fourth great secular Empire.

But three times and a half is a broken or imperfect number : and, since the period thus defined is clearly represented as commencing long after the downfall of the three first Empires and long after the rise of the fourth Empire, it does not *singly* contain THE SACRED CALENDAR OF PROPHECY ; because it does not *singly* comprehend those TIMES OF THE GENTILES, which are the times of *all* the four great Empires. Hence it is only a partial and imperfect chronological measure. Would we, therefore, obtain a general and perfect chronological measure, we must call to our aid a much larger

term of years than that which is contained in three prophetic times and a half.

That the four great kingdoms, which form the subject of Nebuchadnezzar's vision of the image and of Daniel's vision of the four beasts, are those four great kingdoms which are equally employed as the basis of Ptolemy's *Astronomical Canon*; namely, the Babylonian, the Medo-Persian, the Macedonian, and the Roman: is a matter so clear and self-evident, that it is well denominated by Mr. Mede *the A B C of prophecy*¹. Nor is it less manifest, as the same able writer observes, that THE SACRED CALENDAR AND GREAT ALMANACK OF PROPHECY is *a prophetic chronology of times measured by the succession of Daniel's four principal kingdoms*². Such being the case, the length of THE SACRED CALENDAR is the duration of those four kingdoms under their scriptural aspect: or, in other words, the length of THE CALENDAR is the duration of the allegorical life of the great human image reckoned from the parturitive commencement (if I may so speak) of the golden head; for the chronological measure of the image is the chronological measure of those TIMES OF THE GENTILES, which expire with the deliverance of Jerusalem and with the restoration of God's ancient people³.

¹ Mede's Works book iv. epist. 8. p. 743.

² Mede's Works book iii. Apost. of latter times, chap. 12. p. 654.

³ Luke xxi, 24.

But the golden head is declared to be the individual Nebuchadnezzar himself¹. Therefore THE GREAT ALMANACK OF PROPHECY commences at the birth of that prince. The *precise* year of his nativity history does not enable us to determine: but, as the epoch of his reign and his victories is perfectly well known, we may be morally sure, from our certain knowledge of this epoch, that he must have been born in the course of the ten years which elapsed between the years 658 and 646 before the Christian era². Hence it will follow, that THE GREAT ALMANACK OF PROPHECY commences at some point between those two years.

What then, we may ask, is the complete length of THE SACRED PROPHETIC CALENDAR?

Since the three times and a half, allotted to an extraordinary tyranny which is exercised over the saints of the Most High, is evidently the latter portion of THE SACRED CALENDAR; because the calendar comprehends the duration of the four great Empires reckoned from the birth of Nebuchadnezzar, and because the last of the four Empires is destroyed at the end of the three times and a half: it is plain, that the three times and a half of special tyranny and the sacred calendar of prophecy terminate synchronically. But the three times and a half, which thus constitute the latter portion of the sacred calendar, are evidently a

¹ Dan. ii. 38. See below book iii. chap. 1. § I. 1. (1.)

² See below book iii. chap. 1. § I. 1. (1.)

broken or imperfect number, the moiety (as it may reasonably be presumed) of an unbroken or perfect number. If then the three times and a half of tyranny are to be considered, not as an insulated or independent number, but as the designed moiety of a larger period which comprehends the perfect number of seven times; we are instantaneously and almost irresistibly led to conclude, that this perfect number of seven times is the measure of THE GREAT ALMANACK OF PROPHECY. For, since three times and a half constitute the *latter* portion of the great almanack, and since three times and a half are the moiety of seven times; we can scarcely avoid concluding, that the other moiety of the seven times or another broken period of three times and a half constitutes the *former* portion of the great almanack.

That such is actually the case, we shall hereafter see reason to believe: meanwhile, the use at present to be made of this important chronological arrangement is abundantly manifest.

Since the great almanack of prophecy, which commences with the nativity of Nebuchadnezzar the golden head of the image, must therefore commence at some point between the years 658 and 646 before the Christian era; and since that great almanack comprehends the large term of seven times, divided into two smaller terms of three times and a half respectively: it will follow, that the chronological bisection of the seven times, which are the entire length of the great almanack, will fall upon some

point between the years 603 and 615 after the Christian era. In other words, at some point between the years 603 and 615 after the Christian era, the first moiety of the seven times, or the first smaller term of three times and a half, will expire ; and the second moiety of the seven times, or the second smaller term of three times and a half, which is allotted to the exercise of an extraordinary tyranny over the saints of the Most High, will commence.

Such a conclusion exactly quadrates with the account given by Daniel of the rise of that Power, by which the tyranny in question is to be exercised. He does not indeed *chronologically* define the commencement of the latter three times and a half ; for he marks it only *circumstantially*, by the fact of *God's saints, together with the times and the laws, being given into the hand of the tyrannical Power*¹ : but he describes the Power itself, which should acquire this uncontroled supremacy, as gradually springing up during the period of the division of the fourth or Roman Empire into ten kingdoms². Hence it is natural to suppose, both from the very reason of the thing and from the length of the term during which the saints are to be subjected to a lawless tyranny, that the arrogant and encroaching Power, which springs up during the division of the Roman Empire, would acquire

¹ Dan. vii. 25.

² Dan. vii 8, 20, 24.

its predicted domination over the saints not very long after that division had been completed. Now the division was completed in the year 568 after the Christian era : when the tenth or last Gothic kingdom upon the western or proper Roman platform, the kingdom of the Lombards in Italy, was founded by Alboin. It is only reasonable, therefore, to conclude, that the predicted domination over the saints would be acquired not long after the year 568 : a conclusion, which excellently agrees with the epoch to which we had already been brought for the chronological bisection of the seven times and therefore for the chronological commencement of the latter three times and a half ; namely, a point between the years 603 and 615 after the Christian era.

These matters being laid down, it will not be very difficult to specify the principal events and actors comprehended within those seven times, which are denominated by our Lord THE TIMES OF THE GENTILES, which jointly constitute the age of the great metallic image, which thence are made the measure of THE SACRED PROPHETIC CALENDAR, and which are divided into two smaller periods each containing three times and a half.

I. The persons and events, comprehended within the first moiety of the seven times, are marked out ready to our hand by faithful history : for, since that moiety commenced with the birth of the golden head Nebuchadnezzar at some point between the years 658 and 646 before the Christian era, and

since consequently it terminated at some point between the years 603 and 615 after the Christian era; nothing more is requisite than to consult history, as to the Gentile Powers connected with the Church of God, whether Levitical or Evangelical, during the period thus distinctly marked out.

History, then, teaches us, in perfect accordance with prophecy, that the actors during this period were the four Pagan Empires of Babylon and Persia and Greece and Rome, and that the ecclesiastical events comprehended within it were the various trials which successively affected the Levitical and the Christian Churches. These events were: the captivity of the Jews by the Babylonian Empire; the restoration of the Jews by the Medo-Persian Empire; the persecution of the Jews by the Greek Empire, using as its organ the Macedonian kingdom of Syria; the advent and crucifixion of the Messiah, which last event occurred precisely at the end of the seventy prophetic weeks; the destruction of Jerusalem with its temple, and the complete scattering of the Jews, by the Roman Empire; the successful preaching of the Gospel by the Apostles and their successors, after the Christian Church had been first founded in Judæa by the long-expected Saviour of mankind; the violent and continued persecution of the faithful by the pagan Roman Empire; the conversion of that Empire to the religion of Christ; the gradual corruption of Christianity

¹ See my Dissert. on Daniel's Seventy Weeks, chap. vi. § I.

through an excessive veneration of the Virgin Mary and the defunct saints and martyrs, which ultimately revived under a new and specious form the ancient demonolatry of Paganism; the division of the Western or proper Roman Empire by ten distinct Gothic nations; and the gradual rise of the Papal Power in the midst of the kingdoms founded upon the Western or Latin platform by those ten Gothic nations.

Such are the events, which occurred during the first moiety of the seven times. Whatever use may be made of them in the applicatory interpretation of *prophecy*, the naked events themselves most assuredly stand recorded in *history*.

II. The second moiety of the seven times must of course commence, where the first moiety terminates. But the first moiety terminates at some point between the years 603 and 615 after the Christian era. Therefore, at that same point, the second moiety will commence. Such being its commencement, it will terminate at some point between the years 1863 and 1875 after the Christian era. Hence, as the period in question has very nearly run out, the actors and events, comprehended within by far the greatest part of it, are no less a subject of *history*, than the actors and events comprehended within the first moiety of the seven times.

1. Daniel and St. John agree in allotting the second moiety of the seven times, or the latter three times and a half, to the tyranny of a Power; which

is described, as acquiring at the commencement of that term an unlimited dominion over the saints of the Most High within the precincts of its own *peculium*, as wearing them out by incessant persecution, as springing up synchronically with and in the midst of the ten kingdoms which were formed out of the Western Roman Empire between the years 406 and 568 inclusive, and as influencing in a wonderful manner the actions of the collective though divided Empire.

This Power is represented by Daniel under the symbol of a little horn, which springs up from the fourth or Roman wild-beast in the midst of ten other larger horns: while St. John exhibits it, sometimes under the image of a distinct wild-beast denominated *the false prophet*, and sometimes under the hieroglyphic of a harlot drunken with the blood of the saints; for the Power, shadowed out by the false prophet or the persecuting harlot of the Apocalypse, performs the very same actions and holds the very same relation to the ten-horned wild-beast or the secular Roman Empire, as the little horn which makes so conspicuous a figure in Daniel's vision of the four great beasts. Hence, whatever Power may be intended by these several hieroglyphics, all our best commentators, whether popish or protestant, are fully agreed, that they each represent one and the same Power. Such, likewise, was the judgment of the early Fathers. Living as they did before the commencement of the latter three times and a half, they formed,

indeed, many wild conjectures relative to the *nature* of the Power: but they never doubted, that the *self-same* Power was symbolised *alike*, by the false prophet, and the harlot, and the little horn of the fourth or Roman wild-beast.

Since, then, the latter three times and a half must have commenced at some point between the years 603 and 615 after the Christian era, and since the tyranny of this extraordinary Power is limited to those three times and a half; it is manifest, that the Power in question, whatever it may be, must have been in action more than twelve centuries. But its exploits are at once of so *definite* and so *public* and so *extensive* a nature, while the stage upon which it performs them is so *distinctly* marked out to be the Western Roman Empire subsequent to its division by the ten Gothic nations; that, if ever any Power achieved *such* exploits on *such* a stage and during *such* a period, authentic *history* cannot *possibly* be silent on the subject.

Nor is it silent on this important topic. Whether, with the Protestants, we apply the hieroglyphics in question to the Papacy; or whether, with the Romanists, we deny the propriety of such an application: in either case, the testimony of impartial *history* cannot be suppressed. Let the Papacy be or be not the subject of vituperative prophecy, still, in either case, the voice of *history* alike declares, that that extraordinary Power, which was originally a mere bishopric or at the most a pro-

vincial archbishopric, gradually rose to eminence during the period in which the Western Empire was partitioned by ten Gothic nations; that, in the year 604, the then existing representatives of all the ten kingdoms, founded by those ten nations, had acknowledged its ecclesiastical supremacy, and had become its spiritual subjects; that, by this submission of the Western Empire to the yoke of the Papacy, an already existing Apostasy from the simple worship of the primitive Church, which Apostasy consisted in an excessive and idolatrous veneration of dead saints and their images and their relics, was completed by its acquisition of a powerful and authoritative and acknowledged head; that, from the epoch of such submission on the part of the ten Gothic kingdoms of the Western Empire, the Papacy set itself above all times and laws; and that it incessantly wore out with fire and sword those pious and courageous men, who dared to protest against its doctrines and practices, employing, as the blind agents of its ferocious persecution, the several kingdoms, into which the Western Empire was originally divided in the course of the fifth and sixth centuries.

All these facts are assuredly recorded by *history*, whether they be or be not alluded to in *prophecy*. Whatever may be intended by the remarkable Power, which is foretold by Daniel and St. John; most certain it is, that the Papacy has grown up at *the identical time*, and has performed *the identical deeds* upon *the identical stage* and during

the identical period, which are severally predicated of the extraordinary Power in question. Hence, with some few trifling exceptions, protestant commentators have been unanimous in applying to the Papacy the character of that apostate and persecuting Power, which is variously described as a false prophet and as a harlot and as a little horn springing from the fourth or Roman wild-beast during the period that he is protruding ten larger horns: nor do I see, how it is possible to avoid the force of the application, unless we burn history and dislocate geography and obliterate chronology.

2. When the apostates are come to the full, or when the great demonolatrous Apostasy is completed, Daniel tells us, that a scarcely less remarkable Power, which he exhibits under the kindred symbol of a second little horn attached to an hieroglyphic that is explicitly declared to represent the Greek or Macedonian Empire, is destined to stand up and to perform many wonderful exploits in the East¹.

This chronological note fixes the second tyrannical Power, as well as the first, to the term of the latter three times and a half: for the demonolatrous Apostasy was completed in the year 604; and the latter three times and a half commence at some point between the years 603 and 615. But the exploits of the second Power, like the exploits of

¹ Dan. viii. 9—12, 23—25.

the first, are at once of so *definite* and so *public* and so *extensive* a nature ; while the stage upon which it performs them is so *distinctly* marked out to be the Macedonian Empire which geographically comprehends the Eastern Roman Empire ; that, if ever any Power achieved *such* exploits on *such* a stage beginning its career of domination *immediately after* the year 604, authentic *history* cannot *possibly* be silent on the subject.

Now it is an undoubted *historical fact*, whatever *application* we may make of the fact itself, that, in the year 608 or 609, Mohammed, dexterously availing himself of the unscriptural demonolatry which had infected the Christian Church, set on foot an imposture, which soon overspread the whole Macedonian Empire, and which performed *the very actions* that are ascribed to the second predicted Power, both in *the same geographical region* and during *the same chronological period*.

Hence we may well denominate the rise and continuance of Mohammedism the second extraordinary event which marks the lapse of the latter three times and a half. The event itself, like the event of the contemporary papal domination in the West, is *an historical matter of fact* : and it must undoubtedly be ascribed to the period of the latter three times and a half, whether we do or do not suppose it to have been *predicted* by Daniel in his vision of the ram and the he-goat, and whether we do or do not believe it to have been *foretold* by

St. John in his two successive oracles of the fifth and sixth trumpets¹. For myself, I cannot readily imagine, that an event, pregnant with so much use to sound religion, would be passed over in silence by the two great chronological prophets.

3. The latter three times and a half, commencing as they do at some point between the years 603 and 615, and therefore terminating at some point between the years 1863 and 1875, comprehend within their period, not only the domination of Popery in the West and the tyranny of Mohammedism in the East, but likewise the prevalence of that modern spirit of Infidelity and Atheism, which exemplified itself in the production of the French Revolution and all its baneful consequences.

This, again, is *a naked historical fact*; whether the fact itself be or be not *foretold* in those prophecies, which, as all acknowledge, treat of the latter three times and a half. As for the theological importance of the fact, the Christian, who values his religion, will not be disposed to controvert it: and, with regard to the secular importance of the fact, it will be as little disputed by the mere politician, whether he be or be not a speculative believer in the truth of revelation. Hence, as we have various chronological prophecies which professedly relate to the entire period of the latter three times and a half, we may not unreasonably esteem them defective, if they be wholly silent as

¹ Dan. viii. 9—12, 23—25. Rev. ix.

to the prevalence of the infidel spirit and the wonderful effects which have resulted from it.

On such grounds, I incline to believe, that neither Daniel nor St. John have omitted, in their chronological prophecies, the unhallowed exploits of that God-denying Antichrist, who by the wide diffusion of his spirit should finally identify himself with the apostate Roman Empire, but who in action should chiefly be developed by the principal horn and under the seventh head of that same Empire in its last or divided condition. Daniel, if I mistake not, sets them forth with an extraordinary degree of minuteness and precision: while St. John makes them the leading and præeminent subject of that seventh trumpet, which introduces the third and ultimate great woe to Christianised Europe¹.

But, whether *prophecy* be silent or not relative to that spirit of Infidelity, which, when reduced from theory to practice, has shaken Europe to its very centre; the existence and operations of such a spirit constitute *a recorded historical fact*: and that *fact* has occurred within the period, marked out for the second moiety of the seven times of the Gentiles or the broken term of the latter three times and a half.

III. Thus it appears, that, since the seven times, which compose the age of the great metallic image, and which form the measure of THE SACRED CALEN-

¹ Dan. xi. 36—45. Rev. xi. 15—19. xvi. xix. 11—21.

DAR OF PROPHECY, must have commenced with the birth of the golden head at some point between the years 658 and 646 before Christ, and therefore must terminate at some point between the years 1863 and 1875 after Christ: it appears, that, would we know what *must* be the subject of *predictions* relative to that period, we need only advert to *history*. For, since the history of the period in question is the history of the principal events which occur during its lapse; any true prophecy, which relates to it, can only foretell the events which it has been the province of history to record. History, in short, is no other than accomplished prophecy: while, conversely, prophecy is nothing else than anticipated history. If the oracles of God, as professing to be such in Scripture, be indeed the work of inspiration, prophecy and history will answer to each other like the two edges of an indenture.

CHAPTER IV.

RESPECTING THE CHARACTER AND REVELATION OF THE
MAN OF SIN, AND THE NATURE OF THE APOSTASY
OUT OF WHICH HE ARISES AND OVER WHICH HE
PRESIDES.

THOUGH St. Paul was not commissioned to enter upon the field of prophecy with a copiousness equal either to that of Daniel or to that of St. John ; yet he has left behind him two remarkable and connected predictions, which stand so closely allied to the visions of those two prophets that they must not be passed over in silence.

The first of these predictions relates to a character, whom the Apostle denominates *the man of sin*, and whom he describes as being revealed subsequent to the coming of a great Apostasy : the second sets forth the nature and peculiarities of that Apostasy, to which in the first he had simply alluded.

We are assured on inspired authority, that no prophecy of Scripture is to be interpreted after an independent or insulated manner, the whole of the sacred oracles forming a single compact and mutually connected body¹. This circumstance is, in fact, the necessary result of their having all equally

¹ 2 Peter i. 20.

proceeded from God. Daniel or Paul or John may be severally the *vehicles* of prophetic communication : but their writings are not *their own* in the same sense, that the writings of an uninspired Author are *his own* production. *Prophecy came not in old time by the will of man : but holy men of God spake, as they were moved by the Holy Ghost*¹. The true author, in the proper sense of the word *author*, to whom the whole code of prophecy must be ascribed, is the Spirit of Jehovah : while the several human agents, by whom his communications have been delivered to the world, are to be viewed only in the light of amanuenses to whom he dictates. Their own special *words*, indeed, they may be allowed freely to select : but the *matter*, which they propound in those words, is not their own. Hence, in treating of the sacred oracles, we are not to consider them as so many insulated Works of independent writers : but we are to esteem them, as jointly forming a single Work the production of a single author.

Now, both on this principle and from the very reason of the thing, we may be sure, that the two predictions of St. Paul stand connected with the predictions of Daniel and St. John. The predictions of those two last writers relate, either to the whole, or to the latter part, of the seven times of the Gentiles : the predictions of St. Paul evidently relate also to the latter part of the same great

¹ 2 Peter i. 21.

period. Such being the case, both the man of sin, and the Apostasy out of which he springs, are to be sought for within the limits of the sacred prophetic calendar or within the limits of the chronological measure of the metallic image. But the man of sin is far too prominent and conspicuous a character to have been silently passed over by Daniel and St. John, when professedly treating of the identical period within which the person so distinguished is described as flourishing. We may be morally sure, therefore, that the same character will be found in *their* writings also, though possibly disguised by a symbol or designated by some other appellation. Hence the predictions of St. Paul are not only intrinsically important, but they are important likewise, as throwing additional light on the predictions of Daniel and St. John.

I. The prophecy, relative to the man of sin, is addressed to the Thessalonians; who, apparently from an erroneous statement in a spurious letter purporting to have been composed by the Apostle himself, had imagined that the day of Christ was at hand¹. This, he assures them, is a mistake: and he grounds his assurance upon the prophetic circumstance, that the figurative coming of Christ, at the close of the latter three times and a half, could not occur, until there had first been a remarkable Apostasy, and until a cha-

¹ 2 Thess. ii. 2. iii. 17.

racter denominated. *the man of sin* had been revealed.

*Now I beseech you, brethren, in regard to the coming of our Lord Jesus Christ and our gathering together unto him, that ye be not soon shaken in mind or be troubled, neither by spirit nor by word nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means. For that day shall not come, except there come the apostasy first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself above every one called a god or an imperial object of civil worship¹; so that he sits as a god in the very temple of God, shewing himself that he is a god. *Remember ye not, that, while I was yet with you, I told you these things? And now ye know WHAT WITHHOLDETH, in order that he might be revealed in his own appointed time. For the mystery of lawlessness doth already work, only that there is ONE WHICH WITHHOLDETH until he be removed from the midst. And then shall that lawless one be revealed, whom the Lord shall consume with the spirit of his mouth and shall destroy with the manifestation of his coming: whose coming is according to the energy of Satan, with all power and signs and*

¹ Gr. *σέβασμα*, a word plainly allusive to *Σέβαστος* or *Augustus*, the standing title of the Roman Emperors.

*lying wonders, and with all deceivableness of unrighteousness in them that perish ; because they receive not the love of the truth, that they might be saved. And for this cause God shall send upon them the energy of error, so that they shall believe the lye : in order that they might all be judged, who believe not the truth, but who have pleasure in unrighteousness*¹.

1. On the principle of interpretation which I have already laid down, expositors of all ages and denominations have rightly agreed, that the character, styled by St. Paul *the man of sin*, is evidently the same as the character described by Daniel under the symbol of a little horn springing up from the fourth or Roman wild-beast. Whatever may be their several opinions as to the *particular* Power intended, both the Papists and the Protestants and the early Fathers before them are unanimous in maintaining, that the man of sin and the little horn of the fourth wild-beast shadow out one and the same Power : nor can there, I think, be any reasonable doubt as to the propriety of this unanimous identification.

There is exactly the same unanimity in identifying the man of sin with the two-horned beast and the false prophet and the mystic harlot of the Apocalypse. Let commentators of different communions differ as they may in regard to *specific historical application*, they all follow the ancient Fathers in *the abstract principle* of identifying

¹ 2 Thess. ii. 1—12.

the prophetic symbols or persons. Long before the rise of any dispute between the Papists and the Protestants as to the right *application* of those symbols or persons, the early Fathers, who by common consent certainly flourished before the revelation of the extraordinary Power foretold by Daniel and Paul and John, distinctly saw and constantly maintained, that the man of sin was the *same* as the little persecuting horn of the Roman beast, and that the little persecuting horn of the Roman beast was the *same* as the false prophet and the mystic harlot and the second beast of the Apocalypse : and so just, in *the abstract*, was their proposed sorting and harmonising of the several predictions which relate to the *single* Power thus *variously* described, that both Papists and Protestants, widely as they differ in point of *specific application*, have unanimously agreed to build upon the principle of *identification* laid down with so much wisdom and propriety by the ancient Fathers.

Hence we may say, that this long established and universally admitted *identification* is nothing less than a prophetic axiom. The point, wherein Papists and Protestants differ, is not respecting *the identity* of the man of sin and the little horn of Daniel's fourth beast and the apocalyptic false prophet and harlot and second beast ; but respecting *the proper application* of the single character, which they fully agree to be thus variously described. They equally build upon the foundation

laid by the early Fathers: they equally acknowledge, that that foundation has been wisely laid: but they certainly rear very different superstructures upon the foundation itself.

The Protestants readily admit, that the Fathers, by the mere aid of rational comparative criticism, were as competent as any other persons *abstractedly* to sort and harmonise the prophecies; because such an operation is wholly distinct from the *applicatory* exposition of them, and may be performed just as well *before* as *after* their actual accomplishment: but they maintain, and (as *they* think) reasonably maintain, that, since the Fathers were no more inspired than themselves, any attempt on their part to *explain* and *apply* those prophecies, confessedly *before* their accomplishment, cannot have the least weight except so far as it rests upon the strict declarations of the prophecies themselves.

The Papists, on the contrary, not satisfied with claiming for the Fathers the praise of having *in the abstract* judiciously sorted and harmonised the prophecies, contend, that their *applicatory* expositions of them ought also to be unreservedly received; notwithstanding, as being uninspired interpreters, they were of all men the least fitted to be erected into masters, for this very plain reason: they confessedly lived *before* the accomplishment of the prophecies in question. Thus, having rightly identified the man of sin and the little Roman horn, and having rightly stated that the

man of sin would be an eleventh king who would appear synchronically with ten other kings among whom the Roman Empire was destined to be partitioned, the Fathers, rashly venturing upon the sea of unfulfilled prophecy, pronounced, that he would be a single individual of consummate wickedness born of the tribe of Dan, and that he would be revealed immediately before the end of the world. The whole of this interpretation, with various other unauthorised figments, we are bound, say the doctors of the Vatican, implicitly to receive. Do we ask the reason of this alleged necessity? No answer is given, save the *Iipse dixit* of the old philosophical school. The interpretation is the interpretation of the Fathers, who were *uninspired* men, and who enjoyed the singular advantage of living *before* the accomplishment of the prophecies which they undertook to expound and apply. THEREFORE; such is the marvellous logic of the Romish school: THEREFORE *their* interpretation must undoubtedly be the only true one, and ought to be had and received of all the faithful accordingly¹.

¹ Bishop Walmesley has ventured so far to differ from the standard interpretation of the Fathers, as to make the ten horns of the Roman beast those ten Gothic kingdoms which were erected upon the Latin platform in the fifth and sixth centuries, instead of ten yet future kingdoms which are to appear immediately before the end of the world.

He is perfectly *right* in thus adopting the protestant exposition: but it may be doubted, whether he is equally *prudent*.

The Protestant, however, is not equally disposed to bow with submission to what the Romanists would erect into an absolute oracle. Readily allowing their just praise to the Fathers, but refusing to admit their expository infallibility, he sees plainly enough, that, in their attempt to *interpret* and *apply*, they are partly right and partly wrong. They are right, where they adhere to the explicit declarations of the prophecy : they are wrong, where they give the reins to their own unchastened

As the old Fathers rightly teach, the little horn springs up synchronically with the ten larger horns. Hence, if the ten larger horns sprang up in the fifth and sixth centuries ; the little horn must have been springing up, on the Latin platform, during the very same period. Such is the result, which inevitably follows from the Bishop's unguarded concession. If he places the rise of the ten horns in the fifth and sixth centuries ; he cannot be allowed, in plain contradiction both to the evident tenor of the prophecy and to the very just arrangement of the old Fathers, to place the rise of the eleventh *synchronical* horn in some yet future and undefined period. He would, I think, have shewn more of the wisdom of the serpent, had he stuck close to his predecessor in exposition, Cornelius a Lapide : for, Cornelius, aware of what *must* follow from a concession that the ten larger horns are the ten Gothic kingdoms which partitioned the Western Empire in the fifth and sixth centuries, stoutly maintains, after the old Fathers, the still remote futurity of the ten horns ; which enables him also consistently to maintain the still remote futurity of their evident *contemporary* the little horn. •

Bishop Walmesley is abundantly violent and acrimonious and abusive : but, through *one* unguarded concession wrung from him by the unequivocal attestation of history, the Romish cause has, in his unskilful hands, suffered no small damage.

imagination. They are right, where they say that the man of sin was to be an eleventh Roman king, who 'should rise and reign synchronically with ten other kings among whom the Empire should be partitioned : but they are wrong, or at least they speak without a shadow of authority, when they gratuitously assure us, that he will be a wicked individual born of the tribe of Dan, and that he will be revealed immediately before the end of the world.

2. It is not my purpose to enter into any formal discussion of the *character* of the man of sin : that task has already been performed so well and so satisfactorily by Bishop Newton, that it were plainly superfluous to undertake it afresh¹. I would rather choose to enter upon the topic in a *chronological* point of view : for here it is, I apprehend, that my predecessors have mainly failed. Judiciously adopting the identification of the early Fathers, they have *circumstantially* shewn, beyond the power of confutation, that the man of sin, like the little persecuting Roman horn, is no single individual who will appear immediately before the end of the world, but that he is a succession of individuals who jointly constitute the governing power of the Papacy : yet, while they have been thus successful in *circumstantial* exposition, they have been less happy in their *chronological* interpretation of the prophecy ; though, without a just

¹ See Bp. Newton's Dissert. on the Proph. dissert. xxii.

chronological arrangement, we shall never be able to make the prediction of the man of sin and the prediction of the little Roman horn quite satisfactorily quadrate.

St. Paul is very careful in specifying the precise time, when the man of sin is to be revealed.

Something, it appears, was in existence at the period when the Apostle wrote, which so operated as to prevent the revelation of the man of sin: but, when this impediment should be taken away from the midst, then that lawless one should stand forth openly displayed to the whole world.

What the impediment was, St. Paul does not specifically tell us: but it is clear, that he had *orally* told the Thessalonians, though (for whatever reason) he did not choose to commit the matter to *writing*; because he reminds them, that he had TOLD them these things while personally present, and that consequently they KNEW what was the impediment or the withholding power.

(1.) Now it is not easy to believe, that a secret thus communicated would be readily forgotten. Doubtless, by that sort of freemasonry which characterised the primitive Christians, it would soon be spread far and wide throughout the Church.

Accordingly, we find an unanimous persuasion among the Fathers, that the impediment, thus darkly alluded to in the written prophecy, was the Roman Empire: and the reason, which they give why the Apostle did not venture to commit it to paper, is; lest any such open declaration, that the

Eternal Empire was destined to fall and by its overthrow to make room for the man of sin, should, by a jealous government, be construed into an act of treasonable disaffection.

On this interpretation of the impediment, they evidently built their notion, that the man of sin was not to be revealed until immediately before the end of the world. For they had learned from Daniel, that the well-known symbol of the Roman Empire was to be destroyed, when the judgment was set and when the books were opened¹. This they supposed to be the general consummation of all things : and, as the destruction of the Roman Empire was to occur at this very late period, they were thence led to place the revelation of the man of sin immediately before the day of judgment. Yet both they and the Papists after them argued very inaccurately even on their own principles. According to the old tradition of the Church, the impediment to the revelation of the man of sin was the Roman Empire ; so that, when the Empire was removed, the man of sin was to be revealed. Hence, according to this tradition, the Empire is removed *before* the revelation of the man of sin. But, according to Daniel, the chronological order is exactly the reverse. The little horn or the man of sin is revealed *before* the removal of the Empire : and, so far is the little horn from being revealed *after* the removal of the Empire, that the

¹ Dan. vii. 10, 11.

little horn and the parent symbol are destroyed *synchronously*¹. Hence, if the Empire was to be destroyed at the day of judgment (as the Fathers evidently fancied ; for it is this notion alone, which could give even a shadow of plausibility to their crude belief, that the man of sin was to be revealed immediately before the end of the world) : it is perfectly clear, that its removal could not *make way* for the revelation of the man of sin ; because the man of sin could not be revealed upon earth *after* the consummation of all things.

As the Fathers argued thus inconclusively respecting the impediment, so must all other persons do, who believe that impediment to be the Roman Empire as prophetically exhibited by Daniel and St. John. The little Roman horn is confessed by all to be the same character as the man of sin : at least, they differ from each other no more, than a community including its government differs from the government of that community. But the little horn is revealed *before* the destruction of the fourth wild-beast, which is universally allowed to be the symbol of the Roman Empire. Therefore the Roman Empire, as prophetically exhibited by

¹ Dan. vii. 11, 24—26. Yet Jerome, commenting on 2 Thess. ii. 7, says : Donec regnum, quod nunc tenet, de medio auferatur, priusquam Antichristus revelatur. And again, commenting on Jerem. xxv. 26, he says, yet more fully : Eum qui tenet, Romanum Imperium ostendit. Nisi enim hoc destructum fuerit sublatumque de medio, juxta prophetiam Danielis, Antichristus ante non veniet.

Daniel and St. John, cannot be the impediment which *prevents* the revelation of the man of sin or the little horn. The impediment, whatever it may be, is removed *before* the revelation of the man of sin. But the Roman Empire, as exhibited by Daniel and St. John, is removed *after* his revelation. Consequently, the Empire, under its prophetic aspect, cannot be the impediment.

(2.) Aware, I presume, of this irreconcilable discrepancy between the tradition of the Church and the voice of prophecy, yet unwilling to give up a tradition so well apparently grounded and so rationally supported, Mr. Mede and Bishop Newton and the great mass of protestant expositors receive the tradition as genuine; but contend, that, by the *Roman Empire* which St. Paul mentioned to the Thessalonians, we are to understand the *Western Roman Empire* exclusively. This, they say, was the impediment, which prevented the revelation of the man of sin: and, when by the Gothic sword that impediment was removed, the man of sin was forthwith revealed.

Such a management of the tradition is very plausible at the first sight: but I fear it will not bear the test of a severe and accurate scrutiny.

All are agreed, both the early Fathers and the Romanists and the Protestants, that, what St. Paul denominates *the revelation of the lawless one*, takes place at the commencement of those latter three times and a half which are allotted to the tyranny of the little Roman horn: nor, so far as I

can see, is it possible to doubt respecting the propriety of this arrangement. But, if the position, that *The revelation of the lawless one and the commencement of the latter three times and a half are strictly synchronical*, be fully established (a point, allowed both by Mr. Mede and by Bishop Newton); it will be found no easy matter to make it quadrate with the general opinion of protestant expositors, that the impediment to the revelation of the man of sin was the Western Roman Empire.

Whatever the impediment may be, the language of St. Paul, so far as chronology is concerned, is perfectly clear and express.

Ye know WHAT WITHHOLDETH, in order that the man of sin might be revealed in his own appointed time. For the mystery of lawlessness doth already work, only that there is ONE WHICH WITHHOLDETH until he be removed from the midst: and THEN¹ shall that lawless one be revealed.

Let the impediment be what it may, the removal of it is plainly laid down as the signal for the revelation of the man of sin. The impediment is removed: and THEN, that is to say, IMMEDIATELY (for such is evidently the force of the word as required by the context), the man of sin is revealed. This was so clearly seen by the early Fathers, who had no particular system to bias them, that, believing the impediment to be the Roman Empire, they, with the primitive Church, fervently prayed

¹ Gr. τότε.

for the continuance of that Empire, on the express ground that its removal would be immediately followed by the manifestation of a violent and tyrannical Power which would afflict the whole world with infinite calamities¹. But the man of sin is revealed at the commencement of the latter three times and a half. Therefore, if the Western Roman Empire be the impediment, as Mr. Mede and Bishop Newton and the bulk of protestant expositors contend, the latter three times and a half must undoubtedly commence at the removal of the Western Roman Empire.

Accordingly, that clear reasoner Mr. Mede, most justly upon *his* principles, fixes the revelation of the man of sin and the concomitant commencement of the latter three times and a half to the year in which he maintains the Western Roman Empire to have been removed. This event occurred, he contends, in the year 456, or the year after Rome was sacked by Genseric and the Vandals: for, in that year, was completed the list, which he proposes to give, of the ten kingdoms; and, in that year, the Western Empire may effectively be said to have fallen, because, though it lingered through about

¹ Est et alia major necessitas nobis orandi pro Imperatoribus, etiam pro omni statu Imperii rebusque Romanis, quod vim maximam universo orbi imminentem, ipsamque clausuram sæculi acerbitates horrendas comminantem, Romani Imperii commeatu scimus retardari. Itaque nolumus experiri: et, dum precamur differri, Romanæ diuturnitati favemus. Tertull. Apol. adv. gent. Oper. p. 869.

twenty years more ere the final deposition of the last Emperor Augustulus, it had become a mere insubstantial shadow, a name without a reality¹.

Such is the arrangement of Mr. Mede: and, though I cannot subscribe to the propriety of the list which he gives of the ten kingdoms; yet, if the Western Roman Empire be the impediment alluded to by St. Paul, the man of sin must doubtless have been revealed, and the latter three times and a half must have commenced, either in the year 456 immediately after the fatal blow given to that Empire by Genseric and his Vandals, or at least in the year 476 when Augustulus the last Emperor was deposed. But this conclusion does not seem to be warranted by facts. If the three times and a half or the 1260 years of the little horn's domination be reckoned from the year 456, they will expire in the year 1716: or, if from the year 476, in the year 1736. Mr. Mede died in the year 1638: consequently, he lived not to see his calculation confuted by the event; for it is almost superfluous to remark, that, neither in the year 1716 nor in the year 1736, did the three prophetic times and a half expire. Indeed the excellent author, even in his own life-time, might well have doubted the propriety of his arrangement: for, though the Western Empire must be said to have fallen either in the year 456 or in the year 476;

¹ Mede's Works, book iii. Apost. of the latter times, part i. chap. 14.

yet in neither of those years did any event occur, which can be reasonably construed to correspond with the delivering of the times and the laws and the saints into the hand of that little Roman horn, which all agree to identify with the man of sin.

The erroneousness of Mr. Mede's computation was, of course, seen by Bishop Newton: because he had the advantage of living subsequent to the year, which that great commentator had pitched upon for the termination of the three times and a half. Hence, by way of correcting the mistake of his more accurately reasoning predecessor, while he retains Mr. Mede's opinion that the impediment alluded to by St. Paul was the Western Roman Empire, he most incongruously proposes a different date for the commencement of the period. This date is the year 727, when Rome and the Roman Dukedom became subject to the Pope as a temporal prince; though he thinks, that the years 755 and 774 and 787 may each be viewed, as furnishing no improbable date for the commencement of the three times and a half and therefore for the revelation of the man of sin¹.

Now, on the avowed principle of the Bishop, which is the same as that of Mr. Mede, namely that *the impediment is the Western Empire*, nothing surely can be more illogical than the arrangement which he proposes. If the Western Roman Empire be the impediment alluded to by St. Paul;

¹ Bishop Newton's Dissert. on the Proph. vol. iii. p. 382, 383.

then, most undoubtedly, as Mr. Mede very rightly judged, the man of sin must be revealed, and the three times and a half must commence, IMMEDIATELY upon the removal of that Empire : for, according to the perfectly unambiguous language of the Apostle, the man of sin is revealed IMMEDIATELY upon the removal of the impediment. But Bishop Newton at once contends, that *the impediment in question is the Western Roman Empire which was removed either in the year 456 or in the year 476*, and that *the man of sin was revealed and the three times and a half commenced in the year 727*. The two positions, however, are plainly incompatible : because, as Mr. Mede very properly judged with the early Fathers, St. Paul most distinctly assures us, that the man of sin is revealed IMMEDIATELY upon the removal of the impediment. Hence, if the Western Empire be the impediment, the man of sin *must* have been revealed either in the year 456 or in the year 476 : and, conversely, if the man of sin was revealed in the year 727, the impediment, whatever it might be, *must* have been removed in the same year. So argued Mr. Mede ; and he argued most logically and most conclusively : whence, believing the Western Empire to be the impediment, and supposing that Empire to be removed in the year 456, he of course placed in the year 456 the revelation of the man of sin and the commencement of the three times and a half. But Bishop Newton, equally believing the Western Empire to be the impediment, and forbidden by history

to place the fall of that Empire later than the year 476 or at the most than the year 479 (for it is not absolutely certain, in which of those two years Augustulus was deposed); in direct opposition to the plain testimony of St. Paul, would fix the revelation of the man of sin and the commencement of the three times and a half to the year 727: that is to say, St. Paul makes *the removal of the impediment* the chronological token of *the revelation of the man of sin*, for he teaches us that the lawless one is revealed IMMEDIATELY upon the removal of the impediment; but Bishop Newton, by retaining the principle of Mr. Mede while he rejects his date of the three times and a half, effectually prevents *the removal of the impediment* from being *any* chronological token of *the revelation of the man of sin*, for he makes the man of sin to be revealed more than two hundred and fifty years *after* the removal of the impediment.

From this discussion it obviously follows, that the Western Roman Empire *cannot* be the impediment alluded to by St. Paul, as protestant commentators have too hastily concluded: for the whole argument may be briefly thrown into the following syllogism.

The man of sin is revealed, and the three times and a half commence, IMMEDIATELY upon the removal of the impediment, whatever that impediment may be. But the man of sin was NOT revealed, and the three times and a half did NOT commence, IMMEDIATELY upon the downfall of the

Western Empire. Therefore the Western Empire *cannot* be the impediment alluded to.

In fact, the very idea, that the Western Empire was the impediment in question, is radically and intrinsically erroneous. Prophecy recognises not the fall of the Roman Empire in the fall of the Western Empire. This last event, in the symbolical language of Daniel and St. John, is not *the destruction of the wild-beast*, but *the protrusion of his ten horns*. The Empire is not considered, as being REMOVED; but it is viewed, as still ~~EX~~ISTING under a new modification. *Heretofore*, it flourished, under the sole government of some one or other of its first six heads: but, *now*, it lives, under the mixed government, of the regal or imperial head then residing in its Eastern division, and of those ten horns or Gothic monarchies which sprang up in its Western division and which (as St. John most accurately foretold) received their power not by THE REMOVAL of the wild-beast but in CONJUNCTION with him¹. Thus continuing to EXIST long after the partition of its Western half into ten Gothico-Roman kingdoms, it is not REMOVED, in the contemplation of prophecy, until the *expiration* of the three times and a half². But the impediment, which prevents the revelation of the man of sin, is removed previous to the very *commencement* of that period: for, as all allow, the impediment is *first* removed, and *then*

¹ Rev. xvii. 9—12.

² Dan. vii. 11, 24—26. Rev. xiii. 5. xvii. 11. xix. 11—21.

the man of sin is revealed and the period commences, Therefore I will be bold to say, that St. Paul, himself a prophet and likewise acquainted with the prophecies of Daniel, could never have told the Thessalonians, that the Roman Empire was the impediment which prevented the revelation of the lawless one. Had he ever given them such information, he would have flatly contradicted both his predecessor Daniel and his successor John. For, since the man of sin is confessedly the *same* character as the little Roman horn, and since he is confessedly revealed at the *commencement* of the three times and a half: it is clear, that the Roman Empire, which according to Daniel and John is not destroyed or removed until the *termination* of the three times and a half, cannot, agreeably to *their* arrangement, be the impediment which *prevented* the revelation of the man of sin and which was to be removed *in order* to his revelation.

(3.) What then shall we say respecting the impediment, which is darkly hinted at by St. Paul in the written prophecy, but which he had unreservedly declared to the Thessalonians by word of mouth? Do we at once give up the ancient and general and apparently well-founded opinion, that it was the Roman Empire?

If so, how are we to account for the universal persuasion in the primitive Church, that the Roman Empire was the impediment alluded to, and that St. Paul mentioned it thus darkly lest he should incur a *præmunire* by seeming to express a treason-

able wish for the downfall of the Empire¹? So general a persuasion could not have originated from nothing. Since the Apostle himself assures us, that he had TOLD the Thessalonians what the impediment was; common sense may teach us, that the universal persuasion in the primitive Church *must* have originated from a communication with the Thessalonians. But it *could not* have originated from such a communication, unless St. Paul had actually told the Thessalonians that the impediment was the Roman Empire.

Most readily do I allow the force of this reasoning; and the more readily, because, if I mistake not, it will lead us to what St. Paul actually *did* tell the Thessalonians.

That the Roman Empire was *mentioned* by him, cannot for a moment be rationally doubted. But, though the *Apostle* was inspired, his *Thessalonian converts* were not. Hence they might easily misapprehend, and therefore easily misrepresent, the purport of what he *really* told them: or, if *they* were accurate in repeating his identical words, so sandy a foundation is mere oral tradition, that, without a miracle, we cannot answer for an *equal* degree of accuracy in all those persons to whom his words were repeated, either by the Thessalonians in the first instance, or by various informants at the second or third or fourth hand. What was deemed *the substance* of St. Paul's communication would

¹ See Hieron. Comment. in Jerem. xxv. 26.

doubtless be remembered: but there *might be*, and I think there clearly *was*, a very considerable mistake 'as to what was *indeed* the substance of it.

The Apostle, I more than suspect, told the Thessalonians, not that *the Roman Empire itself* was the impediment, but THE COERCING POWER OF THE ROMAN EMPIRE OR THE COERCING LAW OF THE ROMAN EMPIRE: for he speaks of the impediment, both in the neuter and in the masculine form¹. Hence, when he reminds them in his written epistle of what he had told them by word of mouth, he commits to paper only the first member of the phrase which he had orally employed. *Now ye know* THE COERCING POWER: the Thessalonians, who were in the secret, would readily supply OF THE ROMAN EMPIRE. And again: *There is* THE COERCING, *until it be removed from the midst*: by those, who had orally conversed with the Apostle, the suppressed member of the phrase, LAW OF THE ROMAN EMPIRE, would readily be supplied.

What St. Paul, then, told the Thessalonians, was this: that a tyrannical and irreligious Power, which he denominates *the man of sin* and *the lawless one*, should assuredly be revealed in its own appointed time, AFTER there had been a great Apostasy from the primitive faith, but BEFORE the arrival of the day of Christ which they erroneously deemed close at hand; that THE COERCING POWER OF THE

¹ Gr. Τὸ κατέχον τῆς Ἀρχῆς Ῥωμαῖας and Ὁ κατέχων νόμος τῆς Ἀρχῆς Ῥωμαῖας.

ROMAN EMPIRE effectually prevented the revelation of this oppressive tyranny; but that, when THE COERCING LAW OF THE ROMAN EMPIRE should be removed from the midst, then the man of sin, no longer restrained by the strong arm of law, but acquiring his predicted character of *the lawless one* by setting himself up above all law and by having the laws given into his hand, should be openly revealed.

Such, partly from the broken hints in the written prophecy and partly from the constant tradition of the Church that the Apostle had mentioned the Roman Empire to the Thessalonians, we may, I think, clearly enough collect to have been the purport of his oral communication: for, in fact, the written prophecy, and the tradition of the Church, *jointly*, though neither of them *singly*, furnish the complete expression which he had used in his conversation. The *full* import and nicety of the expression were probably not understood by the Thessalonians: or, at least, it is easy to see, how that, which in reality is *not* the substance of the expression, might hastily be mistaken *for* its substance. St. Paul had said, that THE COERCING POWER OF THE ROMAN EMPIRE *must be removed, ere the man of sin is revealed*. THE COERCING POWER OF THE ROMAN EMPIRE was incautiously, though naturally enough, deemed synonymous with THE ROMAN EMPIRE. Hence arose the universally prevalent belief in the primitive Church, that THE ROMAN EMPIRE was the impediment which prevented the revelation

of the man of sin; and therefore that, *previous* to his revelation, THE ROMAN EMPIRE must be removed. Yet St. Paul had made no such assertion: and so far was this from being *the substance* of what he had really said, that it conveyed to the mind a totally *different* idea. At the same time, the mistake was so natural and so easy, that, had the Apostle committed to writing his *entire* expression, there can be little doubt that it would have excited the ferocious jealousy of the imperial government. A prediction, that THE COERCING POWER OF THE ROMAN EMPIRE OR THE COERCING LAW OF THE ROMAN EMPIRE *was destined to be removed*, would have been deemed by an imperial procurator fully tantamount to a prediction, that THE ROMAN EMPIRE *itself was destined to be removed*: and little regard would have been paid to any explanation given by a hated Christian, who was charged with circulating treasonable or at least disaffected expressions.

The impediment, then, to be removed, in order to the revelation of the man of sin, is not THE ROMAN EMPIRE *itself*, which (as Daniel had already taught the Church) was not to fall until the close of the latter three times and a half; but it was THE COERCING POWER OR THE COERCING LAW OF THE ROMAN EMPIRE. Now this coercing power or coercing law is plainly enough removed, when the times and the laws and the saints are given into the hand of the little Roman horn: and the times and the laws and the saints are given into the hand of the little

Roman horn, when the ten western kings agree to give their power and strength to the beast and his harlot-rider ¹. For, by the removal of the coercing power or the coercing law, and by the giving times and laws and power to the man of sin, he gains his predicted character of THE LAWLESS ONE OR THE POWER SUPERIOR TO ALL LAWS ²; under which character he appears, accordingly, at the epoch of his revelation.

It is obvious, that the removal of such an impediment as the coercing power of the Roman Empire was not likely to be accomplished in a day: on the contrary, the slow hand of time alone would be able to effect so extraordinary a circumstance. If, then, we would learn the precise year in which the lawless one was revealed, we must trace the *gradual* removal of the impediment until it was *entirely* taken out of the way: for, as soon as the impediment is *completely* withdrawn, the lawless one, we are assured by the Apostle, is *immediately* revealed. Now the lawless one is revealed at the commencement of the latter three times and a half. Hence, *the complete removal of the impediment, and the commencement of the latter three times and a half*, must of necessity be synchronical. Such being the case, a tracing of the gradual removal of the impediment must be deferred, until I come to discuss the true date of that celebrated

¹ Dan. vii. 25. Rev. xvii. 12, 13.

² Gr. ὁ ἀνομος.

period: for these two matters are closely and inseparably interwoven¹

II. St. Paul intimates, not only that the man of sin should be revealed immediately upon the removal of an impediment which we have seen reason to deem the coercing power of the Roman Empire, but likewise that he should be closely connected with an Apostasy of whatsoever description². The specific nature of that Apostasy he does not teach us in the prediction relative to the man of sin: but, in another prediction immediately relative to the Apostasy itself, he gives us a very full and particular account of it.

Now the Spirit speaketh expressly, that, in the latter times, certain persons shall apostatise from the faith, giving heed to seducing spirits and to doctrines concerning demons, through the hypocrisy of liars who have their own conscience seared with a hot iron, forbidding to marry, with an abstinence from meats which God hath created to be received with thanksgiving by the faithful and by those who have known the truth³.

There cannot, I think, be a shadow of doubt, that the Apostasy, thus graphically set forth in the prediction now before us, is the Apostasy to which

¹ See below, book i. chap. 6. § III. 2.

² Irenæus deems the man of sin an apostate, who would recapitulate or sum up in his own person the whole diabolical Apostasy which should precede him. See Iren. adv. hæc. lib. v. c. 20, 21, 23, 24, 25.

³ 1 Tim. iv. 1—3.

St. Paul had previously alluded in his chronologically earlier prediction relative to the man of sin. Independently of the necessity of such a supposition, for without it we are left wholly in ignorance as to the nature of the Apostasy which is associated with the revelation of the lawless one, there is a studied uniformity of expression, which with evident design connects the two prophecies together. In the one prophecy, we have an allusion to *an Apostasy*¹: in the other, we are told, that certain persons *shall apostatise* from the faith². In the *one*, we hear of *an arch-seducer whose coming is according to the energy of Satan*: in the other, we read of *certain seducing spirits*. In the one, the arch-seducer is said to 'come with signs and *lying wonders* and all *deceivableness* of unrighteousness; so that those, who refused to believe the truth, should judicially believe *the lie* of that son of perdition: in the other, the Apostasy described is attributed to the base hypocrisy of *liars*, whose own conscience is seared with a hot iron, and who therefore make no scruple to impose upon the credulous by pretended signs and miracles. Such little niceties of expression link together the two predictions, and shew us that interpreters ought never to separate them³.

¹ Gr. ἀποστασία.

² Gr. ἀποστήσονται.

³ It may be added, that, in the prophecy of the man of sin, St. Paul speaks, not indefinitely of *AN Apostasy*, but definitely of *THE Apostasy* (Gr. ἡ ἀποστασία), as that specific falling

The prediction, which describes the nature of the great Apostasy, has been so fully discussed by Mede and Newton and other writers on the subject, that very little need be said respecting it.

1. A remarkable Apostasy from the faith is announced: which, however, is not said to consist in an avowed renunciation of Christianity, according to the most intense import of the word *apostasy*; but which is described, as being in its essence the profane adoption of certain doctrines concerning demons, while it is characterised by the prohibition of marriage along with a superstitious abstinence from meats.

As for the last article, it requires neither exposition nor application: the prohibition of marriage to the whole body of the clergy under the express aspect of being a base thralldom to chambering and uncleanness¹, the constrained celibacy of the various monastic orders, and the rigid injunction of abstinence in fasting from particular sorts of food, are matters too notorious to require any formal discussion. But the former article, which plainly sets forth the very essence of the Apostasy, requires more attention; both because it *does* set

away from the faith, which he had already mentioned orally to the Thessalonians, and out of which the lawless one or pre-eminently the apostate was to arise.

¹ Cum enim ipsi templum Dei, vasa Domini, sacrarium Spiritus Sancti, debeant et esse et dici; indignum est eos cubilibus et immundiciis deservire. Concil. Lateran. ii. can. 6. Labb. Concil. vol. x. p. 1003.

forth the essence of the Apostasy, and because to a common reader it is not at the first sight so intelligible as the latter clause.

Our English translators have rendered the original, *giving heed to seducing spirits and doctrines of DEVILS*: but this version, so far from expressing the true sense of the passage, is rather calculated to convey an idea wholly foreign to it. The prophecy does not foretell, that the Apostasy would consist in the revolting and improbable worship of DEVILS; but that its essence would be the unauthorised and superstitious adoration of DEMONS¹. Now one very eminent branch of ancient Paganism in every quarter of the globe was the worship of DEAD MEN, whom the excessive veneration of posterity elevated to the rank of Hero-gods. These canonised beings were, by the Greeks, styled DEMONS: and, though now translated from this sublunary world to a higher state of existence, they were supposed to be still interested in the concerns of those whom they had left behind, and were thought to possess the power both of moderating their affairs and of gratifying their wishes². Hence, whatever notions philosophical and speculative men might have of some great unknown First Cause, the prayers of the vulgar were specially addressed to the popular Demons: and the state-policy of every gentile government formally re-

¹ Gr. *προσέχοντες διδασκαλίαις Δαιμονίων*.

² See Hesiod. *Oper. et Dier.* lib. i. ver. 120—125.

cognised and maintained this peculiar mode of worship.

Such being the case, the clause of the prophecy now under consideration foretells, not that degenerate Christians would adore DEVILS, but that they would adore DEMONS. It predicts, in short, that, during the latter times or the latter three times and a half, the Church of Christ would suffer herself to be very extensively seduced into a remarkable Apostasy, which in nature and substance would be the same as the old demonolatrous superstition of the Gentiles. The *objects* of veneration might indeed be different; for we are no way bound to suppose, that Osiris or Adonis or Cronus or Astartè would ever be worshipped by Christians: but the *principle* or *essence* would be the same, both of ancient Paganism, and of the predicted Apostasy from the faith. As the Gentiles had been worshippers of DEMONS OR CANONISED DEAD MEN: so would certain Christians likewise similarly become worshippers of DEMONS OR CANONISED DEAD MEN, both *before* the revelation of the man of sin at the commencement of the latter three times and a half, and also *during the continuance* of that latter moiety of the grand period of the seven times. *These* might adore *these* dead men, and *those* might adore *those* dead men: but, in the *principle* of worshipping DEAD MEN as a kind of secondary gods subordinate to the invisible First Cause, the ancient Pagans and the predicted apostate Christians would perfectly agree. The *essence* of

their respective systems would be palpably the same.

This mode of understanding and interpreting the prophecy is no way peculiar to modern days : nor has it been gratuitously excogitated by Protestants, merely that they may be the better able to assail that worship of DEAD SAINTS which so notoriously prevails in the Romish Church and which has unhappily infected the Greek Church also. The Papists delight in appealing to the Fathers, in all controversies relative to the man of sin or the little horn of the fourth wild-beast : and the Protestants so far agree with them, that they desire not a more satisfactory expositor of the clause before us, than one of these very Fathers, who flourished long before the existence of a dispute between those two great denominations of Christians. Epiphanius, who lived in the earlier half of the fourth century, when explaining the passage now under consideration, gives what he supposes to be the evident meaning of the Apostle in the following remarkable terms. *They shall be, says St. Paul, worshippers of dead men ; even as dead men were formerly worshipped in Israel*¹.

¹ Epiph. adv. hæc. lib. iii. hæc. 78. § 22. I need scarcely remark, that, by *the dead men worshipped in Israel*, Epiphanius means the *Baalim* or *Siddim* of Palestine. To deities of this description and to their invariably funereal orgies the Psalmist alludes, when he says of the apostatising Israelites, that *they joined themselves unto Baal-Peor, and ate the sacrifices of the dead men*. Psalm cvi. 28.

Having thus given what he deems the sense of the passage, he applies the whole prediction, respecting the 'demonolatrous Apostasy which was about to spring up in the latter times, to those worshippers of the Virgin Mary who in his day were beginning rapidly to multiply themselves.

Such is the interpretation long since proposed by Epiphanius ; whence we learn very unequivocally how *he* understood the word DEMONS : for he certainly could not have supposed the prophecy to foretell a worship of DEAD MEN by apostate Christians similar to the pagan worship of DEAD MEN adopted from the Canaanites by the ancient Israelites, unless he had also supposed DEMONS and CANONISED DEAD MEN to be synonymous terms.

2. After all that has been written on the subject by preceding commentators, I think it superfluous to enter into any laboured proof, that, during the very period marked out by the Apostle, the ancient DEMONOLATRY of Paganism, under a new and specious form, has prevailed to a very wide extent in the Christian Church. I shall satisfy myself with simply quoting the words, not of an expositor, but of an historian.

The Christians of the seventh century had insensibly relapsed into A SEMBLANCE OF PAGANISM. Their public and private vows were addressed to the relics and images, that disgraced the temples of the East. The throne of the Almighty was darkened by a cloud of martyrs and saints and angels, the objects of popular veneration :

and the collydrian heretics, who flourished in the fruitful soil of Arabia, invested the Virgin Mary with the name and honours of a goddess¹. Intemperate curiosity and zeal had torn the veil of the sanctuary: and each of the oriental sects was eager to confess, that all, except themselves, deserved the reproach of idolatry and polytheism. Under the successors of Constantine, in the peace and luxury of the triumphant Church, the more prudent Bishops condescended to indulge a visible superstition for the benefit of the multitude: and, after the ruin of Paganism, they were no longer restrained by the apprehension of AN ODISIOUS PARALLEL. The first introduction of a symbolic worship was in the veneration of the cross and of relics. The saints and martyrs, whose intercession was implored, were seated on the right hand of God: but the gracious and often supernatural favours, which, in the popular belief, were showered round their tomb, conveyed an unquestionable sanction of the devout pilgrims, who visited and touched and kissed these lifeless remains, the memorials of their merits and sufferings. But a memorial, more interesting than the skull or the sandals of a departed worthy, is a faithful

¹ These are the persons, who are specially reprobated by Epiphanius in the passage, where he interprets the Demons of the predicted Christian Apostasy to mean canonised dead men and women.

copy of his person and features delineated by the arts of painting or sculpture. At first, the experiment was made with caution and scruple : and the venerable pictures were discreetly allowed to instruct the ignorant, to awaken the cold, and to gratify the prejudices of the heathen proselytes. By a slow though inevitable progression, the honours of the original were transferred to the copy. The devout Christian prayed before the image of a saint : and the pagan rites of genuflexion, luminaries, and incense, again stole into the Catholic Church. The scruples of reason or piety were silenced by the strong evidence of visions and miracles : and the pictures, which speak and move and bleed, must be endowed with a divine energy, and may be considered as the proper object of religious adoration. The use and even the worship of images was firmly established before the end of the sixth century : they were fondly cherished by the warm imagination of the Greeks and Asiatics : and the Pantheon and the Vatican were adorned with the emblems of A NEW SUPERSTITION. The worship of images had stolen into the Church by insensible degrees : and each petty step was pleasing to the superstitious mind, as productive of comfort and innocent of sin. But, in the beginning of the eighth century, in the full magnitude of the abuse, the more timorous Greeks were awakened by an apprehension, that, UNDER THE MASK OF CHRISTIANITY,

THEY HAD RESTORED THE RELIGION OF THEIR FATHERS. *They heard, with grief and impatience, the name of idolaters ; the incessant charge of the Jews and Mohammedans, who derived from the Law and the Koran an immortal hatred to graven images and all relative worship. The eloquence of the monks was exercised in the defence of images : but they were now opposed by the murmurs of many simple or rational Christians, who appealed to the evidence of texts and of facts and of the primitive times, and who secretly desired the reformation of the Church*¹.

3. This predicted Apostasy from the faith, though described by St. Paul as specially characteristic of the latter times or the period of the latter three times and a half, began to take place, in an individual and unauthorised form, *previous* to the commencement of that period.

Hence arises a distinction, between *the Apostasy in its individual and unauthorised state*, and *the Apostasy in its corporate and dominant state*.

In its former state, it existed *before* the commencement of the latter three times and a half : in its latter state, it began to exist *at* the epoch of their commencement. At this epoch, the Apostasy is said to have been completed : or, in the language of Daniel, the apostates came to the full². Now.

¹ Gibbon's Hist. of the Decl. and Fall, vol. ix. p. 261, 262, 114—116, 121, 122.

² Dan. viii. 23.

the Apostasy was completed, when the hitherto vague and unauthorised apostasy of individuals acquired a regular and commanding head. But the Apostasy acquired such a head, and thenceforth assumed a new or public character, when the lawless one was revealed in consequence of the removal of the impediment, and when the times and the laws and the saints were given into the hand of the little Roman horn. The lawless one, however, is revealed, and the times and the laws and the saints are given into the hand of the little Roman horn, at the commencement of the latter three times and a half. Therefore, at the commencement of the latter three times and a half, the Apostasy is completed and the apostates come to the full.

The present distinction, between *the Apostasy in its individual and unauthorised state* and *the Apostasy in its corporate and dominant state*, must always be carefully borne in mind. The Apostasy, in its first condition, subsisted *before* the revelation of the lawless one at the commencement of the latter three times and a half: the Apostasy, in its second condition, subsisted *after* the revelation of the lawless one at the commencement of the latter three times and a half. For the revelation of the lawless one by which the Apostasy acquired a head, and the commencement of the latter three times and a half when the lawless one was revealed, form the line of demarcation between the Apostasy in its individual and unauthorised state and the Apostasy in its corporate and dominant state.

CHAPTER V.

RESPECTING THE CHARACTER AND MANIFESTATION OF
THE ANTICHRIST.

ST. JOHN, in his Epistles, more than once announces the manifestation of some remarkable enemy to the faith, whom he denominates THE ANTICHRIST : and, at the same time, he speaks of what he calls THE SPIRIT OF THE ANTICHRIST¹.

From this variety of expression we may collect plainly enough, that THE ANTICHRIST is some palpable and embodied person or community, and that THE SPIRIT OF THE ANTICHRIST denotes the principles by which that person or community would be animated.

Hence it is evident, that *the spirit of the Antichrist* may extend very far beyond the person or community emphatically denominated *the Antichrist* : for all, who embrace or advocate the principles of the Antichrist, are animated by his spirit ; though, if the Antichrist be a community, it does not follow that they are all members of that community. Such being the case, while some person or community of præeminent wickedness is specially styled THE ANTICHRIST ; every one, who is animated

¹ 1 John ii. 22, 23. iv. 2, 3. 2 John 7.

by his spirit or infected by his principles, whether it be to a greater or to a less extent, may properly be called *an antichrist*. If, then, we speak of individuals, there are many antichrists; because many are described, as being animated by the spirit of the Antichrist: but, if we emphatically speak of THE ANTICHRIST, some præminent person or community must be intended; because St. John mentions only one such præminent person or community, and the Church has never understood him to mention more than one.

Agreeably to this obvious distinction, he tells us, that THE SPIRIT OF THE ANTICHRIST was already in the world at the very time when he was writing; and, consequently, that there were even then many deceivers, each of whom was an individual antichrist¹: but he gives us no intimation, that THE ANTICHRIST was then revealed; nor did the primitive Church ever understand him to say so. On the contrary, the early Christians, from the language employed by St. John (who is the only inspired writer that uses the term), always expected, that THE ANTICHRIST was some violent and avowed opponent of the Messiah, who was about to be manifested in the last age of the world and therefore long after the period in which the Apostle flourished.

I. It is not to be dissembled, that both the early Fathers and the Romanists and the Protestants

¹ 1 John iv. 3. 2 John 7.

have almost universally agreed to identify THE ANTICHRIST with the man of sin and the little horn of Daniel's fourth beast and the second beast or false prophet of the Apocalypse : the consequence of which has been, that, since protestant expositors with scarcely a single exception of any note have very reasonably pronounced the man of sin and the little horn and the false prophet to be the Papacy, they have thence been led also to brand the Roman Bishop with the odious title of *the Antichrist*.

1. No doubt, this will follow, as a thing of course, if we identify THE ANTICHRIST with the man of sin and the little horn and the false prophet : but, since the joint character of the three last does not more perfectly *agree* with the character of the Papacy, than the character of the first entirely and palpably *disagrees* with it, we may well be allowed to doubt, whether the man of sin and the little horn and the false prophet, identical as they plainly and confessedly are with each other, are *also* identical with THE ANTICHRIST. St. John gives us a very unambiguous character of the Antichrist : the simple question, therefore, is ; *Whether the character of the Antichrist, as thus delineated by the Apostle, does, or does not, agree with the character of the Pope.*

What, then, is the character of the Antichrist, as delineated by the pencil of St. John ? It is given in the following passage.

Who is the liar, except he that denieth that Jesus is the Christ ? He who denieth the Fa-

*ther and the Son, this is THE ANTICHRIST. Every one who denieth the Son, neither hath he the Father*¹.

It is not easy to find language more definite and explicit than this. We are expressly told, that THE ANTICHRIST *is some person or community, that should deny the Father and the Son*: whence it will clearly follow, that THE SPIRIT OF THE ANTICHRIST *is that speculative principle, by which the Father and the Son are denied*. Can the most lynx-eyed antipapist *here* discover the portrait of the Roman Pontiff? That the great Patriarch of the West is prophetically delineated in the allied characters of the man of sin and the little Roman horn and the false prophet, admits, I think, of small reasonable doubt: but, how he can *likewise* be THE ANTICHRIST described and foretold by St. John, certainly exceeds my limited powers of comprehension. It is true, that, in a loose and vague sense, we may call *any* foe to sound Christianity *an antichrist*: but this is not the mode, in which the title of THE ANTICHRIST has been applied to the Pope by a whole host of protestant expositors. They have contended, that *the Pope is emphatically THE ANTICHRIST described and foretold by St. John*: they have allowed, that there may be many individual and inferior antichrists; but they have strenuously maintained, that *the Pope, that is to say the line of the Roman Bishops, is præeminently and*

¹ 1 John ii. 22, 23.

exclusively THE ANTICHRIST. Now this position, however ancient or however commonly received among Protestants, I hesitate not to controvert. My argument I shall throw into the form of a syllogism : and, if any person be able to confute me, I shall be very ready to own myself mistaken.

According to St. John, he who denieth the Father and the Son, this is THE ANTICHRIST. The line of the Roman Pontiffs did *not* deny either the Father or the Son. Therefore the line of the Roman Pontiffs is not THE ANTICHRIST.

Extraordinary as it may appear, scarcely any protestant expositor, who asserts the Pope to be the Antichrist, has paid the least attention to the character of the Antichrist as unreservedly and distinctly delineated by St. John. The *name* of the *Antichrist* is liberally bestowed upon the Roman Pontiff : but not the smallest anxiety is shewn to identify the *character* of the one with the *character* of the other. Dr. Doddridge has, indeed, attempted something in this way : but his total failure of success serves only to shew, that he is laboriously bolstering up an opinion which can never be satisfactorily maintained. He tells us, that *Popery is an usurpation entirely inconsistent with a due homage to Christ* : THEREFORE, as he rapidly advances to his conclusion, *the Papacy is the Antichrist*. But what has all this to do with *an express denial of the Father and the Son* ? The gloss of Dr. Doddridge (and I see not what more can be said in favour of the common protestant notion) is

plainly no satisfactory answer to those, who, as he himself observes, *have argued, that the Pope cannot be Antichrist because he CONFESSES Christ, and that it must necessarily be some entirely OPPOSING person or sect which does not bear the Christian name*¹. In good truth, I think they argue very rationally: and I suspect, that their argument, so long as St. John's character of the Antichrist stands conspicuously recorded in his first Catholic Epistle, will not be very easily overturned.

If then the Pope cannot be consistently deemed the Antichrist delineated by St. John, and yet if the Papacy be most evidently the man of sin or the little Roman horn or the false prophet: it will follow, that the identification of the man of sin or the little Roman horn or the false prophet with the Antichrist, however ancient it may be or however generally it may be admitted, is in reality a great and radical error. Yet it is not difficult to perceive, how the error originated with the early Fathers. A mere cursory inspection of the characters of the man of sin and the little Roman horn and the false prophet, at a time when there was no possibility of applying them to the Power prefigured and intended, might easily lead to the false opinion, that their characters were substantially the same as the character of the Antichrist. For, though it is not explicitly said that they should DENY the Father and

¹ Doddridge's Paraph. on 1 John iv. 3. Not more satisfactory to me is Mr. Pyle's gloss. See Preface to 1 John.

the Son, they are severally described, as most impiously claiming and exercising an authority altogether abhorrent from and contradictory to the spirit of sound religion.

2. But, while the Antichrist certainly cannot be the Papacy, and therefore certainly cannot be identified with the man of sin and the little Roman horn and the false prophet; we must assuredly identify him with some character previously foretold and described.

Such a task is imposed upon us by the very peculiar language of the Apostle.

YE HAVE HEARD, *that the Antichrist shall come. This is that spirit of the Antichrist, whereof YE HAVE HEARD that it should come* ¹.

Now we cannot suppose, that St. John would refer his disciples to a mere idle unauthorised fancy, which had sprung up in the Church nobody knew how and nobody knew when, that, sooner or later, a Power, well denominated *the Antichrist*, would arise and distinguish itself by a bold denial both of the Father and of the Son. The expression, *Ye have heard*, has plainly all the force of a direct reference to some written prophecy, with which the primitive Church was familiarly acquainted. Now the first Epistle of St. John is generally allowed to have been written *earlier* than the Apocalypse: and, though it was written *later* than St. Paul's second Epistle to the Thessalonians which contains

¹ 1 John ii. 18. iv. 3.

the prophecy of the man of sin, yet (as we have seen) the character of the man of sin cannot be identified with the character of the Antichrist. Hence the prophecy, referred to by the expression *Ye have heard*, can only be one of the prophecies of Daniel. To some one or other, then, of those ancient prophecies we must look for an express prediction of him, whom St. John denominates *the Antichrist*, and whom (agreeably to his appellation) he describes as denying the Father and the Son.

This prediction we find in Daniel's last vision : for a king or kingdom is there foretold, which perfectly answers to St. John's description of the Antichrist, and to which therefore he must refer in the expression *Ye have heard*. As the Antichrist, whenever manifested, might be known by an audacious denial of the Father and the Son : so the king, foretold by Daniel in his last vision, is described, as doing according to his pleasure, as speaking marvellous things above the God of gods, as having no respect unto the gods of his fathers, as treating with studied contempt the Desire of women or (as that divine personage is elsewhere styled) the Desire of all nations, and as proudly magnifying himself above all¹.

The outlines of these two portraits so exactly agree, that they must have been drawn for one and the same character : but, if we had any doubt on the subject, the circumstance of St. John's referring

¹ Dan. xi. 36, 37.

us for his description of the Antichrist to a more ancient prophecy would effectually remove it.

This reference of the Apostle, when traced as it has been traced, brings out a very important conclusion as to the specific nature of the Antichrist. Daniel does not treat of individuals, but of communities. Hence, in his phraseology, which is built on a continued personification, a king does not denote an individual sovereign, but a kingdom¹. Such being the case, if the Antichrist of St. John be the infidel king of Daniel, he will be no single individual, but a kingdom or a community. This kingdom or community, therefore, whenever it shall appear, will be known by the characteristics which are ascribed to the Antichrist or the infidel King. That is to say, the kingdom or community in question will, in the language of St. John, deny both the Father and the Son; or, in the language of Daniel, will speak marvellous things above the God of gods and will have no respect unto the Desire of women.

3. As the Antichrist is a whole kingdom or community of this description: so the spirit of the Antichrist must plainly be the principle, by which that kingdom or community is animated. Hence, as I have already observed, the subtle spirit may extend far beyond the limits of the tangible kingdom. But, if the characteristic of the Antichrist be *a denial of the Father and the Son*; it is plain, that

¹ Dan. vii. 24. viii. 20—23.

the spirit of the Antichrist can be no other than the spirit of Infidelity.

Now this spirit may be more or less virulent. It may be, either *an explicit denial both of the Father and of the Son*, which is Atheism: or it may be *an implied denial of the Father through an explicit denial of the Son*, which is Deism; for the Apostle tells us, in reference to such a modification of the antichristian spirit, that, *whosoever denieth the Son, the same hath not the Father*¹: or it may be *a denial, that Jesus Christ is come in the flesh and that the man Jesus is the Christ*, which is the Gnosticism so strenuously combated by St. John in his own day².

Such, then, being the spirit of the Antichrist, all, who are tainted with infidelity whether more or less virulent, are infected by that spirit; though they may not politically be members of the kingdom or community which is specially denominated *the Antichrist or the Infidel King*. In the language, therefore, of the Apostle, who tells us that *there are many antichrists*, every atheist, and every deist who rejects the Messiah as an impostor, and every one who entertains heretical opinions respecting the nature of the Messiah, is an individual antichrist, because he is infected by the spirit of the great corporate Antichrist³.

¹ 1 John ii. 23.

² 1 John ii. 22. iv. 3. 2 John 7.

³ 1 John ii. 18.

II. This will teach us, what St. John meant, when he told the primitive Christians, that even at that early period there were many antichrists, and that the spirit of the Antichrist was even then already in the world ¹.

He alluded, no doubt, to the Gnostics under all their various modifications : for the beginning of the monster was in the apostolic age, though it is now that we have beheld his adolescence in the practical development of the spirit of Infidelity. Some of these heretics contended, that Christ was a mere phantom, and that he had never any corporeal existence. Others maintained, that the man Jesus was the natural offspring of Joseph and Mary, that a celestial spirit descending from the *pleroma* became the temporary inhabitant of his body, and that this spirit deserted him at the time of the crucifixion ; thus denying Jesus to be the Christ, according to the doctrine of his incarnation and divinity as set forth in Scripture, Others again, deeply infected with the speculations of heathen theology, asserted, that Christ was an *avatar* or incarnate descent of the great Universal Father of Paganism, denominated throughout the East *Mithras* or *Buddha* or *Fo* ; a notion, wild as it is, gravely advanced again in our own days, with equal ignorance and impiety, by a well-known sage of the French atheistical school. And others, such as Simon Magus in the time of St. John, and as

¹ 1 John ii. 18. iv. 3.

Terebinthus and Manes and their successors after his time, gave out, that they themselves respectively were incarnations or *avatars* of that same principal hero-god, who (as it was pretended) had once revealed himself in the person of the man Jesus¹.

Thus did all these heretics introduce what St. Paul truly calls *another Jesus*, whom he had not preached²: and, in order that they might effect their purpose, they audaciously rejected the whole of the Hebrew Scriptures as the work of the evil principle, and threw aside as interpolations all those parts of the New Testament which bore witness against their impieties³.

III. Such were the individual antichrists, who flourished in the apostolic age: such was that spirit of the Antichrist, which St. John declared to be already in the world. However modified and diversified, it was essentially THE SPIRIT OF INFIDELITY.

This spirit may prompt one man to deny the incarnation, another man to deny that Jesus is the Christ, a third man to deny the Son altogether as an impostor, and a fourth man to deny both the Father and the Son: but, however such a spirit may operate in different persons and in different ages, it is still, according to St. John, THE SPIRIT OF THE ANTICHRIST; and, while there may be many

¹ See my *Horæ Mosaicæ*, book ii. sect. 2. chap. 2. 2d edit.

² 2 Corinth. xi. 4.

³ See my *Horæ Mosaicæ* book ii. sect. 2. chap. 2. 2d edit.

insulated and individual antichrists, what the Apostle emphatically denominates THE ANTICHRIST is a kingdom or body corporate, already predicted by Daniel under the character of AN INFIDEL KING, and known by the distinguishing badge of A DENIAL OF THE FATHER AND THE SON.

IV. The chronological manifestation of this extraordinary Power is not specifically determined by St. John, though its actions are very copiously described by him in the Apocalypse as performed during the blast of the seventh trumpet and as mainly constituting the third great woe: but the prophet Daniel, to whom he refers when he sets forth the character of the Antichrist, plainly enough teaches us, that the Power in question was not to be revealed under his predicted character of an infidel king, until after two successive persecutions pagan and papal, and until the latter three times and a half shall have very nearly expired ¹.

¹ See below book iii. chap. 4. § III. 4.

CHAPTER VI.

RESPECTING THE TRUE DATE OF THE LATTER THREE TIMES AND A HALF, OR OF THE 1260 YEARS ALLOTTED TO THE TYRANNY OF THE LITTLE ROMAN HORN.

As the period of the latter three times and a half, or that second moiety of the grand calendarian period of seven times which like the first moiety comprehends 1260 natural years, is the period allotted for the tyrannical reign of the little Roman horn; it is a matter of no small importance to ascertain the true date of that period. The importance of such an inquiry is increased also by this circumstance: if the date of the latter three times and a half can be ascertained, we shall have a key to the whole chronological arrangement of the larger period of seven times; for, as the date of the second smaller period is the bisecting point of the larger period, that date being once known, we shall readily learn from it the precise date both of the commencement and of the termination of the larger period.

In general terms we may say, that the seven times must have commenced at some point between the years 658 and 646 before Christ; because those times are the age of the great metallic image, and because the life of that image must be computed

from the birth of its golden head Nebuchadnezzar. Accordingly, as we have seen, this loose date of the seven times will give, for the loose date of its latter moiety of three times and a half, some point between the years 603 and 615 after Christ.

Yet, although we have thus ascertained the epoch *about* which the latter three times and a half must have commenced, the *precise* era of their commencement still remains to be determined. Our business, therefore, at present, is, to fix *precisely* the date of that famous period: if, upon any legitimate and intelligible principles, it *can* be so fixed.

I. Independently of many subordinate notes which will be found perpetually to present themselves, three grand tests are laid down in prophecy, by a conjunction of which the date in question is to be determined.

1. The first of these tests is proposed to us in Daniel's vision of the four great beasts.

By that vision we are taught, that the times and the laws and the saints of the Most High shall be given into the hand of the fourth beast's little horn until a time and two times and the dividing of a time¹. But this period of three prophetic times and a half is equivalent, as we have seen, to 1260 natural years: and the little horn of the fourth or Roman beast, as we shall hereafter find and as our ablest commentators unanimously agree, is the

¹ Dan. vii. 25.

symbol of the Papacy¹. A period, therefore, of 1260 natural years is specified, as the term during which the times and the laws and the saints of the Most High should be given into the hand of the little papal horn.

The real key, then, to the date of this period's commencement is that furnished by Daniel himself. We have simply to inquire, *when* it was that the times and the laws and the saints were delivered into the hand of the little papal horn: for, if by any satisfactory process we can ascertain the epoch of this delivering, we shall also ascertain the epoch when the period commenced.

2. But, although the first may well be deemed the palmar'y test, and although when properly managed it is alone sufficient to fix the date of the latter three times and a half, St. Paul has incidentally furnished us with yet a second test.

In the remarkable prediction which occurs in the second Epistle to the Thessalonians, he tells us, that the coming of Christ must not be expected, until a great Apostasy should have first taken place in the Church, and until the lawless one or the man of sin should in his own appointed time have been revealed².

Now, as we have already seen, the man of sin is indisputably and confessedly the same character as the little horn of the fourth beast: and his revelation is unanimously acknowledged to synchronise

¹ See below book iii. chap. 2. § iv. 2.

² 2 Thess. ii. 1—3. See above book i. chap. 4. § i.

with the commencement of the latter three times and a half.

Here, then, the first test is checked by a second. For it now becomes insufficient, *merely* to fix upon an epoch, when we may plausibly *imagine* the times and the laws and the saints to have been given into the hand of the little horn: by the second test, no epoch is admissible, unless we can shew, that, at that precise epoch also, the impediment to the revelation of the lawless one was removed, and consequently that the lawless one himself (agreeably to the Apostle's strict chronological notation) was then revealed.

This second test is built upon the alleged circumstance, that *the revelation of the lawless one and the commencement of the latter three times and a half are exactly synchronical*. The synchronism in question, as I have already observed, is unanimously admitted both by the early Fathers and by the Romanists and by the Protestants, however they may differ in their application of the character of the little Roman horn or the man of sin: yet, as I have made it the basis of a test, it will be proper to establish by argument the reality of the asserted synchronism.

The man of sin, we are told, is revealed as THE LAWLESS ONE OR AS THE POWER SUPERIOR TO ALL LAWS. Now he cannot be revealed as THE LAWLESS ONE, until the laws are given into his hand. But the laws, we are told by Daniel, are given into his hand at the commencement of the latter three times and

a half. Therefore his revelation, as THE LAWLESS ONE, must clearly take place at the commencement of that period.

Again : we are assured, that the man of sin is revealed in his own appointed time. Hence the epoch of his revelation is no vague indefinite point, but a point clearly laid down and distinctly marked out. But the only point of time, clearly laid down and distinctly marked out in prophecy for the revelation of the lawless one, is the commencement of the latter three times and a half, when the little horn is constituted the lawless one by the delivering of the laws into his hand.

So again : the lawless one is revealed, when a certain impediment is taken out of the way. But this impediment, as we have seen, is the coercing power or the coercing law of the Roman Empire : and that impediment is evidently taken out of the way, when the times and the laws are given into the hand of the little Roman horn. Now the times and the laws are given into the hand of the little Roman horn at the commencement of the latter three times and a half. Therefore the impediment is removed, and the lawless one is revealed, at the commencement of the same period.

Thus I think it indisputably proved, that the revelation of the lawless one and the commencement of the latter three times and a half are strictly synchronical.

3. The third test, like the second, equally operates as a check upon the first.

In his vision of the ram and the he-goat, Daniel teaches us, that, when the apostates shall be come to the full, a second little horn, described as a king fierce of countenance, will spring up behind the dominions of the he-goat or the Grecian Empire : and he adds, that the allegorical host of heaven or the Bishops and Clergy of the Church in the eastern part of the world, where (in respect to the proper Roman Empire) was situated the territory of the Grecian Empire, will be penally given up to this second little horn by reason of the Apostasy in question ¹.

Here the point of time, *about* which the Apostasy shall be completed and consequently *about* which the latter three times and a half shall commence, is most distinctly intimated to us. For some eastern Power, symbolised by the little horn of the he-goat, is to spring up when the apostates are come to the full. But the apostates are come to the full, when the Apostasy is completed : the Apostasy is completed, when it acquires an authoritative head by the revelation of the lawless one : and the lawless one is revealed, when the times and the laws and the saints are given into his hand at the commencement of the latter three times and a half.

Daniel, therefore, informs us, that, immediately after the completion of the great demonolatrous

¹ Dan. viii. 12, 23. See the translation of the prophecy as given below book ii. chap. 3. § I. 3.

Apostasy, some very remarkable eastern Power, symbolised by a second little horn, should spring up behind the dominions of the old Macedonian Empire, and should tyrannise over all the oriental pastors of the Church as a punishment due to that departure from the faith which should occur throughout the entire Roman Empire. But the great demonolatrous Apostasy is completed by the revelation of its lawless head at the commencement of the latter three times and a half. Therefore the eastern Power in question is to spring up immediately after the commencement of that period.

So much we may learn at present even *abstractedly*, that the commencement of the latter three times and a half will be immediately followed by the rise of the eastern little horn of the Macedonian he-goat. Whence it is evident, that no date of the period can be maintained as the true one, unless it can be shewn, that the year, proposed as the date of the period, was immediately followed by the rise of an oriental Power which agrees with the predicted character of the eastern little horn. But, as we shall hereafter find, the three leading marks of *time* and *character* and *place* (marks, which can only concur in a single specific Power) compel us to pronounce the eastern little horn of the Grecian he-goat to be the symbol of Mohammedism¹. Whence it is also evident, if the symbol in question be rightly applied, that the

¹ See below book iii. chap. 3. § II. 3.

year, proposed as the date of the latter three times and a half, must be immediately followed by the rise of the spiritual Empire founded by the Arabian impostor.

II. The three chronological notes, then, by which we are to determine the commencement of the latter three times and a half, are these :

1. The giving of the times and the laws and the saints of the Most High into the hand of the western little horn ;

2. The synchronical completion of the demonolatrous Apostasy by the revelation of the lawless one its authoritative head ;

3. The immediately consecutive rise of the eastern little horn.

No date of the latter three times and a half can be admitted, unless, with a fatal exactness, it be characterised by all these three particulars : but, if a date can be found, which is thus characterised, we shall have attained to a very high degree of moral probability, that this date is the true date of the period in question.

III. Having now obtained three tests or eminent chronological notes by which we may determine the commencement of the latter three times and a half, let us forthwith turn to the volume of History.

1. The first and palmary test is *The giving of the times and the laws and the saints of the Most High into the hand of the western little horn* : for, according to Daniel, when the times and the

laws and the saints are thus given, the latter three times and a half commence.

Of this test, the certainty is at present very generally allowed: but, so far as I can judge, its *precise* import has never yet been thoroughly understood.

Those, who have rightly adopted it as a test, have invariably supposed, that the language of the prophet enigmatically relates, with more or less intensity, to *a grant from the imperial head of the Roman World, by which the Latin Patriarch was constituted the ruler of all the Churches, and by which he was made a supreme judge in all spiritual cases.*

Hence, some have contended, that the true date of the three times and a half is the year 533; because, in that year, the Emperor Justinian declared the Roman Church to be the head of all the Churches, and pronounced that every ecclesiastical matter ought to be laid before the Pope in his high capacity of the chief of all the priests of God: while others again have maintained, that the true date of the period is the year 606; because, in that year, according to Anastasius Bibliothecarius and Paulus Diaconus, the Emperor Phocas adjudged the palm of ecclesiastical supremacy to the Roman Pontiff rather than to the Patriarch of Constantinople, and declared the Apostolic See of St. Peter to be the head of all the Churches.

Now, against *both* these several dates, it might be sufficient to urge, that, if the prophecy alluded

to an imperial decree secularly conferring upon the Pope the authority of an Universal Episcopate, it ought most naturally to be understood as alluding to the *earliest* decree by which an ecclesiastical supremacy was awarded to the Bishop of Rome.

Hence, on such an hypothesis, the edict of Theodosius the second and Valentinian the third, which was issued in the year 445, ought certainly to be esteemed that peculiar edict, to which the prophecy alludes when it declares that the times and the laws and the saints should be given into the hand of the western little horn.

This *earlier* decree of Theodosius and Valentinian is in purport *quite as full*, as any *later* edict either of Justinian or of Phocas: for it sets forth, that *the primacy of the Catholic Church ought to be assigned to the Apostolic See of St. Peter*; and it enacts, that *no one should presume to contest the authority of that See, because the peace of all the Churches would then be most effectually preserved, if* THE WHOLE UNIVERSE *should acknowledge its proper spiritual ruler.* And it would, assuredly, be *more extensively efficacious*: because Theodosius and Valentinian, being respectively Emperors *both* of the East and of the West, conjointly reigned, however much at that time the real power of the western Cesar might have been abridged, over a larger portion of the Roman World than either Justinian or Phocas, who severally were *no more* than Emperors of the East.

If, therefore, the latter three times and a half ought to be reckoned from *some imperial edict which secularly constituted the Pope supreme spiritual governor of all the Churches*, they clearly ought to be reckoned from the *original* decree of Theodosius and Valentinian in the year 445: for *that* decree, so far as it was available, actually *conferred* upon the Roman Pontiff an unlimited spiritual authority both over the East and over the West; while the other two *later* decrees, issued by Emperors who reigned only in the East, merely *recited* and *confirmed* the *already existing* grant of their predecessors.

In short, according to the avowed principle of the theory before us, the times and the laws and the saints were given, both *chronologically first* and *geographically most extensively*, into the hand of the little western horn, by the joint decree of Theodosius and Valentinian in the year 445. Therefore, if this principle be well founded, the year 445, not the year 533 or the year 606, must obviously be received as the true date of the commencement of the latter three times and a half¹.

¹ Since much has been disputed on the present subject, and since on most insufficient grounds some modern writers strenuously contend that the latter three times and a half ought to be reckoned from the decree of Justinian in the year 533; I subjoin the original documents, on which the whole question depends.

I. After Constantine's secular ratification of the sixth Canon of the first Council of Nice, the earliest *direct* decree, in favour

But the truth of the matter is, that the very *principle*, of reckoning the latter three times and

of the Roman Church, was that of Gratian and Valentinian the second. This was passed, toward the end of the year 378, or at the beginning of the year 379 : and it respects the progress of appeals, from Bishops to their Metropolitans, and from Metropolitans to the Roman Pontiff.

Volumus, ut quicunque judicio Damasi, quod ille cum concilio quinque vel septem habuerit Episcoporum, vel eorum qui catholici sunt judicio vel concilio condemnatus fuerit ; si justè voluerit ecclesiam retentare, ut qui ad sacerdotale judicium per contumeliam non ivisset : ut ab illustribus viris Præfectis Prætorio Galliæ atque Italiæ, autoritate adhibita, ad episcopale judicium remittatur, sive a Consularibus vel Vicariis, ut ad urbem Romam sub prosecutione perveniat. Aut, si in longinquioribus partibus alicujus ferocitas talis emerit, omnis ejus causæ edictio ad Metropolitæ in eadem Provincia Episcopi deduceretur examen. Vel si ipse Metropolitanus est, Romam necessario, vel ad eos quos Romanus Episcopus judices dederit, sine delatione contendat. Quod si vel Metropolitanus Episcopi vel cujuscunque sacerdotis iniquitas est suspecta aut gratia ; ad Romanum Episcopum, vel ad concilium quindecim finitimorum Episcoporum accersitum liceat provocare ; modo ne, post examen habitum, quod definitum fuerit, integretur.

The appeals, regulated in this edict, were only those of the Western Empire : for the edict is addressed exclusively to the Pretorian Prefects of Italy and Gaul ; the Prefect of Italy having, under his jurisdiction, Italy, the western Illyricum, and Africa ; while the Prefect of Gaul governed Gaul, Spain, and Britain.

II. Such scantiness of authority by no means satisfied the ambition of Pope Leo I. He procured, therefore, in the year 445, a much more ample edict from the Emperors Theodosius the second and Valentinian the third.

Certum est et nobis et imperio nostro unicum esse præsidium

a half from the passing of an edict by *any* Roman Emperor, is itself erroneous.

in supernæ Divinitatis favore, ad quem promerendum præcipuè Christiana fides et veneranda nobis religio suffragatur. CUM Igitur SEDIS APOSTOLICÆ PRIMATUM, SANCTI PETRI MERITUM QUI PRINCEPS EST EPISCOPALIS CORONÆ, ET ROMANÆ DIGNITAS CIVITATIS, SACRÆ ETIAM SYNODI FIRMAVIT AUCTORITAS: NE QUID PRÆTER AUCTORITATEM SEDIS ISTIUS ILLICITUM PRÆSUMPTIO ATTEMPERARE NITATUR. TUNC ENIM DEMUM ECCLESiarUM PAX UBIQUE SERVABITUR, SI RECTOREM SUUM AGNOSCAT UNIVERSITAS—Erat quidem ipsa sententia per Gallias, etiam sine imperiali sanctione, valitura: QUID ENIM PONTIFICIS AUCTORITATE NON LICERET? Sed nostram quoque præceptionem hæc ratio provocavit. Nec ulterius vel Hilario, quem adhuc Episcopum nuncupare sola mansueta Præsulis permittit humanitas, nec cuiquam alteri, ecclesiasticis rebus arma miscere, aut PRÆCEPTIS ROMANI ANTISTITIS LICEAT OBVIARE: ausibus enim talibus fides et reverentia nostri violatur Imperii. Nec hoc solum, quod est maximi criminis, submovemus: verum, ne levis saltem inter ecclesias turba nascatur, vel in aliquo minui religionis disciplina videatur, hoc perenni sanctione discernimus: NE QUID, TAM EPISCOPIS GALLICANIS, QUAM ALIARUM PROVINCIARUM, CONTRA CONSUETUDINEM VETEREM, LICEAT, SINE VIRI VENERABILIS PAPÆ URBIS ÆTERNÆ AUCTORITATE, TENTARE; SED ILLIS OMNIBUSQUE PRO LEGE SIT, QUICQUID SANXIT VEL SANXERIT APOSTOLICÆ SEDIS AUCTORITAS; ita ut quisquis Episcoporum ad iudicium Romani Antistitis evocatus venire neglexerit, per Moderatorem ejusdem Provinciæ adesse cogatur, per omnia servatis quæ divi parentes nostri Romanæ Ecclesiæ detulerunt. Dat. viii. Id. Jan. Romæ, Valentiniano A. vi. Consule, A. C. 445.

We have here a decree, which, in point of *right*, places the supremacy of the Apostolic See, upon the merit of *St. Peter* the Prince of the Apostles, upon the dignity of the Roman

It seems to have been assumed, as a thing past all contradiction, that *the times and the laws, and*

city, and (in allusion, I suppose, to the imperially ratified adjudication of precedence by the first Council of Nice in the year 325) upon the authority of the Sacred Synod ; and which, in point of *fact*, determines, that *no resistance should be made to the authority of that See, because the peace of the Churches will be best preserved, if THE UNIVERSE shall acknowledge its master ; for, neither in Gaul nor in the other provinces, shall it be lawful to do any thing without the authority of the Pope of the eternal city ; but, whatsoever the authority of the Apostolic See either has enacted or shall enact, that shall be for a law to all men.* In such a sweeping decree, therefore, ALL is granted, ~~which~~ by a Roman Emperor *could* be granted : nor could any subsequent edict do more than *recognise* and *confirm* it.

III. Accordingly, this is the *precise character* of Justinian's epistle to Pope John, which was written in the year 533, and which virtually at least was an edict.

Reddentes honorem Apostolicæ sedi et vestræ sanctitati (quod semper nobis in voto et fuit et est), et ut decet patrem honorantes vestram beatitudinem, omnia, quæ ad ecclesiarum statum pertinent festinavimus ad notitiam deferre vestræ sanctitatis : quoniam semper nobis fuit magnum studium, unitatem vestræ apostolicæ sedis, et statum sanctarum Dei ecclesiarum, custodire, qui hactenus obtinet et incommotè permanet, nulla intercedente contrarietate. Ideoque omnes sacerdotes universi orientalis tractus et subdicere et unire sedi vestræ sanctitatis properavimus. In præsentì, ergo, quæ commota sunt (quamvis manifesta et indubitata sint et secundum apostolicæ vestræ sedis doctrinam ab omnibus semper sacerdotibus firmè custodita et prædicata) necessarium duximus, ut ad notitiam vestræ sanctitatis perveniant. Nec enim patimur quicquam, quod ad ecclesiarum statum pertinet, quamvis manifestum et indubitatum sit quod movetur, ut non etiam vestræ innotescat sanctitati, quæ

the saints were to be given into the hand of the little horn throughout the whole Empire, and

caput est omnium sanctarum ecclesiarum. Per omnia enim, ut dictum est, properamus honorem et auctoritatem crescere vestrae sedis.

He speaks also to the same purpose in the ninth of his *Novellæ Constitutiones*.

Ut legum originem anterior Roma sortita est, ita et summi Pontificatus apicem apud eam esse nemo est qui dubitet. Unde et nos necessarium duximus, patriam legem, fontem sacerdotii, speciali nostri numinis lege illustrare.

IV. The character of the edict of Phocas, in the year 606, is closely analogous to that of the decrees of Justinian. It merely *confirms* the ordinance of Justinian, as the ordinance of Justinian had *confirmed* the yet *earlier* decree of Theodosius and Valentinian. Justinian, in his Novell. Constit. cxxxi. had given to the Roman Bishop precedence above his brother of Constantinople. This was subsequently disputed: and Phocas decided in favour of Rome. For our knowledge of these transactions we are indebted to Paulus Diaconus and Anastasius Bibliothecarius.

Phocas igitur, ut præmissum est, extincto Mauritio ejusque filiis, Romanorum Regnum invadens, per octo annorum curricula principatus est. Hic, rogante Papa Bonefacio, statuit sedem Romanæ et Apostolicæ Ecclesiæ caput esse omnium ecclesiarum, quia Ecclesia Constantinopolitana primam se omnium ecclesiarum scribebat. Paul. Diac. de gest. Longobard. lib. iv. c. 36.

Bonifacius, natione Romanus, ex patre Joanne Cabaudioce, sedit menses octo, dies viginti octo. Hic obtinuit apud Phocam principem, ut sedes apostolica beati Petri Apostoli caput esset omnium ecclesiarum, id est, Ecclesia Romana; quia Ecclesia Constantinopolitana primam se omnium ecclesiarum scribebat. Anast. Hist. Eccles. et de vit. Pontif. p. ii. cap. 3. p. 44. Bonifac. III. A.C. 606. Phoc. Imp. 4.

that *the Emperor as its chief was the secular*

V. From a view of the documents now before us, it certainly appears to me, that, if the latter three times and a half are to be reckoned from *an edict of a Roman Emperor conferring an universal supremacy upon the Roman Church*, they ought to be reckoned, neither from the edict of Justinian nor from the edict of Phocas, but from the both *much more full and much more ancient* edict of the two co-reigning Emperors Theodosius the second and Valentinian the third in the year 445.

So far as these two Emperors, who reigned both in the East and in the West, had *power to confer* an universal and paramount authority upon the Roman Bishop, they actually *did* confer it in the most copious and unambiguous terms : while, many years afterward, Justinian and Phocas successively, in language far less abundant and exaggerated, merely *recognise* and *confirm* and (so far as the jurisdiction of the Bishop of Constantinople was concerned) *explain the already-existing* grant of their imperial predecessors.

The decree of Gratian and Valentinian the second, in the year 378 or 379, is too *scanty* and *penurious* and *defective* and *ambiguous* to constitute a plausible date of the latter three times and a half : the two successive decrees of Justinian and of Phocas, in the years 533 and 606 respectively, are mere *recognitions* and *confirmations* and *explanations* of an *already-existing* more ancient grant : but the decree of Theodosius the second and Valentinian the third, Emperors both of the East and of the West, in the year 445, is precisely the decree, which possesses *every requisite* demanded by the advocates of the *present* chronological theory.

If, therefore, the latter three times and a half are to be reckoned from *an imperial decree conferring a sort of Universal Episcopate upon the Roman Pontiff* : no other decree, than that of Theodosius the second and Valentinian the third in the year 445, can, on the *present* chronological theory, with any measure of consistency and propriety, be adopted.

agent BY WHOM *they were to be thus given*: yet neither of these positions receives any support either from *history* or from *prophecy*.

If we turn our eyes to the record of faithful *history*, we shall find, that, instead of ever obtaining an uncontrouled ecclesiastical supremacy over the *whole* Empire, the Latin Patriarch was unable to establish his real and effective authority save only within the comparatively narrow limits of its *western* division: and, if, in the same authentic record, we yet further extend our investigation, we shall additionally find, that, at the very time when the several edicts in favour of the papal pretensions were issued by the various Roman Princes already enumerated, the Western Empire was, in truth, almost entirely subjugated by the Gothic nations; so that those Roman Princes neither *did*, nor *could*, possess the *power* of erecting an universal supremacy in countries over which they *themselves* had no regal controul. Their *language*, as it continued to the last hour of the Constantinopolitan Monarchy, was, indeed, lofty and commanding and decisive: but, by Scythian valour, their *power* had been gradually curtailed; and, so far as the Empire *at large* was concerned, it had become the mere empty shadow of a once efficacious reality.

In a similar manner, if we advert to *prophecy*, we shall perceive, that the stage, marked out for the tyranny of the Roman beast's little horn, is *exclusively* the West. Daniel represents it, as springing

up among and dictating to the ten kingdoms into which the Western Empire was parcelled out: and, while he thus assigns *the West* to the little horn of the Roman beast, he distinctly pronounces that region to be the *special* sphere of its influence by giving up *the East* to the contemporary little horn of the Macedonian beast. But, if the West be the *exclusive* platform on which the tyranny of the Roman little horn is exercised, then the times and the laws and the saints can only be given into its hand throughout the Western Empire. Whence it will obviously follow, that the secular Power, which thus gives them into its hand, cannot be any one of those Roman Emperors who had lost their authority over the West: for, neither a Prince who reigned *only* in the East, nor a Prince who scarcely did more than *nominally* reign in the West, could confer, upon the little Italian horn, any supremacy over the *independent* kingdoms founded by the valour of the Gothic nations. On this ground, we have no concern with the edict, either of Theodosius and Valentinian, or of Justinian, or of Phocas. However well inclined they might be to the Pope, and whatever authority they might give him within their own limited dominions, and however they might affect the Augustan language of universal sovereignty, these Emperors had no *power* to establish his supremacy over countries which had ceased to acknowledge their authority. So far as concerned the West, that *special* stage of the little horn's ecclesiastical tyranny, their edicts were of

no more value than a parcel of waste paper. Even the *earliest* of the three decrees was passed in the year 445, when the Western Empire was already in the act of falling to pieces : but, in the yet *prior* year 395, as it is justly remarked by the historian, *the genius of Rome expired with the elder Theodosius ; the last of the successors of Augustus and Constantine, whose authority was universally acknowledged throughout the whole extent of the Empire*¹. As well might we ascribe the establishment of the papal rule in the West to an imaginary decree of the Persian Sapor or Chosroes ; as to the real, though utterly ineffective, decrees of Roman Princes, whose own paramount domination, save by a mere legal fiction, no longer existed.

The circumstance of the Western Empire being the *exclusive* platform on which was erected the bulky fabric of papal supremacy, a circumstance alike pointed out by prophecy and established by history, will naturally teach us where to look for those secular agents, by whom the times and the laws and the saints are given into the hand of the little Roman horn.

If the times and the laws and the saints are to be given into the hand of the little Roman horn throughout the limits of the Western Empire, the secular agents, who thus give them, must plainly be, not the Eastern Emperors or the vain shadow of the Western Emperors, but the existing representatives of those ten Gothic nations among which

¹ Gibbon's Hist. of the Decl. chap. xxix. vol. v. p. 137.

the Western Empire was partitioned. To this conclusion we are brought by the very reason of the thing: and, accordingly, it is a conclusion, which is pointedly established by the voice of prophecy. Daniel simply states, that the times and the laws and the saints *should* be given into the hand of the little horn: he is silent as to the particular agents, *by whom* they should be thus given; though it is only natural to conclude, from the extraordinary domination which the little horn is described as exercising over the ten larger horns, that those ten larger horns are the agents who confer upon it such power. But the matter is put out of all doubt by St. John: for he explicitly teaches us, that the ten horns *are* the agents, by whose instrumentality the Roman harlot or the little horn is advanced to the full height of unbridled supremacy.

The ten horns, which thou sawest, are the ten kings, which have received no kingdom as yet; but in one hour receive power as kings conjunctively with the wild-beast. These have one mind, and shall give their power and strength unto the wild-beast. These shall make war with the Lamb. For God hath put in their hearts to fulfil his will, and to agree, and to give their kingdom unto the wild-beast, until the words of God shall be fulfilled. And the woman, which thou sawest, is that great city which reigneth over the kings of the earth¹.

¹ Rev. xvii. 12—14, 17, 18.

In this passage, the circumstance of *the ten horns giving their power and strength and kingdom to the harlot-rider, that the idolatrous principles of her subject wild-beast may be upheld, until the words of God shall be fulfilled*, is evidently the same, as the circumstance of *the times and the laws and the saints being given into the hand of the little horn, until the expiration of the predicted period of three times and a half*. The agents, therefore, who thus give their power to the wild-beast or to the bestial principles of the idolatrous Empire, and who thus give the times and the laws and the saints into the hand of the little horn or the apocalyptic harlot, are the ten kings, whose dominions jointly constituted the platform of the Western Empire or the platform upon which was reared the fabric of papal supremacy. Such being the case, we have only to learn from history *when* it was that the representatives of the ten Gothic kingdoms concurred in acknowledging the spiritual supremacy of the Latin Patriarch : for *then* it was, that the times and the laws and the saints were given into his hand ; or, in other words, *then* it was, that he was set up, as the arbiter of religious festivals, as the despot superior to all law, and as the lord of the whole body of the faithful within the prescribed limits of the Western Empire¹. Subsequent to the epoch thus

¹ It may not be improper to remark, that, in Dan. vii. 25, the original word, which is rendered by our translators *times*,

described, his *effective power* might doubtless become more ample and complete; for the growth of Romish tyranny, like the growth of a man, was stealthy and gradual: but the *determinate point*, when the times and the laws and the saints were given into the hand of the little horn, can only be, when the existing representatives of all the ten kingdoms were first unanimously brought into communion with the Latin Patriarch as their acknowledged spiritual head and supreme ecclesiastical governor.

The period, or (as St. John calls it) the hour, during which the ten Gothic nations were establishing themselves upon the platform of the Western Empire, extended from the year 406 to the year 568: for the first kingdom, or that of the Vandals, was established in the former of these years; and the tenth kingdom, or that of the Lombards, in the latter of them¹. At the time, when the Goths invaded the Roman Empire, they were pagans: but, after their settlement, they for the most part soon embraced Christianity. Yet, while

and which I suppose to mean *seasons of religious festivals*, is different from the original word, which by our translators is also rendered *times*, and which denotes *years* whether prophetic or natural. Perhaps it might have been better, had they rendered the first of these two words *seasons* rather than *times*: as thus; *He shall think to change seasons and laws*. Some little ambiguity, which exists not in the Chaldee, might thus have been avoided.

¹ See below book iii. chap. 2. § IV. 1. (4.)

they received the Gospel, they generally received it in such a manner as effectually withheld them from submitting to the authority of the Pope. At the time when the edict of Justinian was promulged, or in the year 533, from which epoch some writers incautiously reckon the latter three times and a half on the express ground that the times and the laws and the saints were *then* given into the hand of the little horn: at *this* time, but a very small portion of the West was in communion with the Latin Patriarch. The Anglo-Saxon horn in Britain was still pagan: while the Vandalic horn in Africa, the Burgundian and Alan horns in Gaul, the Visigothic and Suevic horns in Spain, and the Ostrogothic horn in Italy, were all Arian. At that period, therefore, no less than seven, out of the nine primary horns which had then started into existence, were not subject to the Roman Church: and, shortly afterward, the tenth or Lombardic horn, when it was established in northern Italy, adopted, like the majority of its fellows, the creed of Arianism, and consequently did not submit itself to the spiritual government of the Pope. Hence, whatever empty title and whatever barren prerogatives Justinian might choose to confirm to the Bishop of Rome; most undoubtedly the times and the laws and the saints, within the prescribed limits of the Western Empire, were, so far as FACT is concerned, *not* given into the hand of the little horn in the year 533.

But, as the ~~sixth~~ century advanced, a very re-

markable change took place in the kingdoms of the Western Empire: so that, at the beginning of the following century, the existing representatives of all the ten original horns were in communion with the Church of Rome and had acknowledged the supremacy of the Apostolic See.

In the year 535, the Vandalic kingdom in Africa was overturned by Justinian: and, with it, fell the establishment of Arianism; which was followed by a reconciliation to the metropolitan Church of Rome. In the year 553, the Ostrogothic kingdom in Italy was subverted by the arms of the same Emperor: and the theological result was identical with that from the fall of the Vandalic kingdom. During the latter part of the sixth century, the Burgundian and Alan kingdoms in Gaul were subjugated by the Franks: and the consequence was the renunciation of Arianism with subjection to the See of Rome. In the year 586, Recared, King of the Spanish Visigoths, abjured the heresy of Arius: and, in the three following years, *the whole body of the Visigoths and Suevi were allured or driven into the pale of the catholic communion.* In the year 600, Arianism was ultimately eradicated *by the final conversion of the Lombards of Italy.* And, in the year 604, the Anglo-Saxon horn of Kent, or the original kingdom of Hengist, had completely embraced the Gospel, and at the same time had been brought under the spiritual dominion of the Church of Rome.

¹ See Gibbon's Hist. of the Decline, chap. xxxvii. and Henry's

From this statement it appears, that the universal submission of the existing representatives of the ten western horns to the spiritual supremacy of the Roman Bishop was completed in the year 604. Hence I see not, how we can avoid the conclusion, that the year 604 is the true date of the latter three times and a half. For, in that year, the ten kings, for the first time, *had one mind, and gave their power and strength and kingdom unto the wild-beast, until the words of God should be fulfilled*: in that year, therefore, *the times and the laws and the saints of the Most High were given into the hand of the little horn, until a time and two times and the dividing of a time.*

The conclusion, that the year 604 is the true date of the latter three times and a half, perfectly agrees with the general conclusion, to which we have already been brought by a computation from the indefinitely known commencement of the grand calendarian period of seven times.

This grand period, which comprehends two smaller periods each containing three times and a half, commences with the birth of Nebuchadnezzar, the golden head of the metallic image. But Nebuchadnezzar

Hist. of Great Britain vol. iii. p. 196. In regard to the Anglo-Saxon horn, I conceive, on every just principle of consistency, that we have no *prophetic* concern save with Hengist's original Kingdom of Kent. The common idea, that the *seven* kingdoms of the Heptarchy constitute jointly the *single* Anglo-Saxon horn, strikes upon my own apprehension as intolerable. See below book iii. chap. 2. § IV. 1. (2.)

must have been born between the years 658 and 646 before Christ. Consequently, if three times and a half or the first moiety of the seven times be reckoned from that period, they will terminate between the years 603 and 615 after Christ: and, of course, where they terminate, the latter three times and a half or the second moiety of the seven times will commence. In general, therefore, we had already ascertained, that the latter three times and a half, or the period allotted to the tyranny of the little western horn, must have commenced somewhere between the years 603 and 615 after the Christian era: and, accordingly, we now find, that they commenced in the year 604.

2. But the first and palmary test, which thus gives us the year 604 as the true date of the latter three times and a half, is checked by a second test, to which we must now direct our attention. This second test is *The synchronical completion of the demonolatrous Apostasy by the revelation of the lawless one its authoritative head.*

The use of the second test is obvious. We have already seen, that the coercing impediment is removed, and that the lawless one is revealed, precisely at the commencement of the latter three times and a half. Hence, if the year 604 be the true date of that period, the coercing impediment must have been removed, and the lawless one must have been revealed, in the year 604. Such being the case, if nothing occurred in the year 604 which can be reasonably deemed a complete removal of the coercing

impediment, then the lawless one cannot have been revealed in that year : and, if the lawless one cannot have been revealed in that year, then that year cannot be the true date of the latter three times and a half. But, if the event required by the second test actually *did* occur ; then the probability, that the year 604 is the true date, must plainly be increased in a very high degree.

Would we then learn, when the lawless one was revealed and consequently when the great Apostasy was completed by acquiring an authoritative head, we must trace the gradual removal of that impediment which long prevented his revelation.

The impediment in question, as we have seen reason to believe, was THE COERCING POWER OR THE COERCING LAW OF THE ROMAN EMPIRE¹ : and the prediction of St. Paul teaches us to expect, that, when this impediment should be removed, the man of sin should immediately be revealed in his character of THE LAWLESS ONE OR THE POWER SUPERIOR TO ALL LAW. Such is the prediction : our present task is, to shew the mode of its accomplishment.

At the era when the prophecy was delivered, nothing could be less probable than its completion. The coercive power of the Roman Empire, both then and for nearly three centuries afterward, acted with full force : Christianity was prohibited by law : and an almost incessant persecution effectually prevented any mitred Bishop from acquiring the lordly

¹ See above book i. chap. 4. § I. 2.

supremacy, which is prophetically ascribed to the man of sin or the little horn of the fourth wild-beast. Had the Empire never received the Gospel as its code of national religion, and had the Gothic conquerors of the West retained the Paganism of their ancestors; it is perfectly clear, that the vast edifice of papal domination could never have been raised: but, in a mode which the omniscient Spirit of God could alone have foreseen, the universal reception of Christianity throughout the Roman Empire became incidentally the instrument of revealing the lawless one.

After the Church, safe under the protection of its divine founder, had struggled through an ocean of blood, the Emperor Constantine embraced Christianity, and made it the established religion of his widely-extended dominions. At the same time, with a portentous fatality, he forsook Rome the ancient mistress of the world, and constituted Byzantium the capital of the Empire. This circumstance, by withdrawing the immediate presence of a sovereign, gave the Roman Bishop space for expansion: and the ample immunities and privileges, which he received from the succeeding Emperors, were plainly no other than a removal of the coercing power so far as it was exercised by the imperial head. About the year 378 or 379, an edict of Gratian and Valentinian the second conferred upon the Pope the right of finally receiving and determining appeals throughout the whole of the Western Empire¹: and

¹ See above book i. chap. 6. § III. 1. note.

the wide sense, in which this edict was understood and explained, is sufficiently manifest from the epistle, which Ambrose, conjointly with the synod of Aquileia, addressed in the year 381 to the Emperor Gratian; for in that epistle he styles the Roman Church *the spiritual head of the whole Roman World, whence the rights of Christian communion are to be viewed as emanating upon all men*¹. Another edict of Theodosius the second and Valentinian the third, procured by Pope Leo in the year 445, is yet more full and explicit. In it, the two Emperors state, that, *since the authority of the holy synod had justly assigned the primacy to the Apostolic See of St. Peter, no one should presume to contest the authority of that See: for the peace of all the Churches would then be most effectually preserved, if the whole Universe should acknowledge their proper spiritual ruler*. Hence they determine, that none of the Bishops either of Gaul or of any other Roman province should dare to act against ancient custom, without the sanction of the venerable Pope of the eternal city: but that they should receive as law, whatever the authority of the Apostolic See either had ratified or should hereafter **ratify**; insomuch that, if any Bishop, when regularly summoned to submit himself to the judgement of the Roman Pontiff, should neglect to come, he should be forthwith compelled to appear by the moderator of the **same** province². Immediately

¹ Sir Isaac Newton's *Observ.* on Dan. chap. viii. p. 103.

² See above book i. chap. 6. § III. 1. note.

subsequent to this edict, the Bishops of the province of Arles, in their letter to Pope Leo in the year 450, assert, that, through the blessed Peter the Prince of the Apostles, the holy Roman Church held the sovereignty over all the Churches of the whole world¹. The same language is employed by Ceratius, Saloni-
nius, and Veranius, three Bishops of Gaul²: and, as might naturally enough be expected, Pope Leo himself is not a whit behind his suffragans in the lofty opinion which he entertains of his own dignity. *Our care, says he, extends over all the Churches; the Lord requiring this at our hands, who committed the primacy of apostolic dignity to the blessed Apostle Peter as a reward of his faith, erecting the Universal Church upon the solidity of his foundation*³. Impressed, with this awful sense of the præeminent dignity of the Roman Pontiff, the Emperor Justinian promulgated yet a third edict, in the year 533, against all enemies of the holy Catholic Church; and, immediately afterward, addressed an epistle to Pope John on the same topic, in which he declares that he subjected to the Apostolic See all the priests of the whole East, and in which he pronounces that every ecclesiastical matter ought undoubtedly to be laid before the Patriarch of Rome in his high capacity of head of all the holy Churches⁴. Synchronically with this de-

¹ Sir I. Newton's Observ. on Dan. chap. viii. p. 112.

² Ibid. p. 112.

³ Ibid. p. 112.

⁴ See above book i. chap. 6. § III. 1. note.

termination, the Emperor also wrote to the Patriarch of Constantinople: and, as if to prevent any collision of rival claims, he officially announced to him, that all ecclesiastical business was to be laid before the most holy Pope of ancient Rome, because he was the head of all the sacred priests of God¹.

Thus was the coercing power removed, so far as it was exercised by the head of the Empire. But, while these matters were occurring, a great political revolution was also taking place. Between the years 406 and 568, the ten Gothic nations had subjugated the Western Empire; and had thus, with a trifling exception, annihilated the imperial authority within its limits. Most of these nations soon embraced Christianity: but, as I have already observed, a large proportion of them received the Gospel under circumstances very unpropitious to the rising domination of the Roman Bishop. Many of the early Gothic kingdoms were led to adopt the specious heresy of Arianism. Hence, so long as they retained that heresy, they submitted not to the authority of the Roman See: but, on the contrary, they exercised a coercing power within the Empire, which still served as an impediment to the revelation of the man of sin in his character of THE LAWLESS ONE. Nor was this the only obstacle: the

¹ Nec enim patimur, ut quicumque eorum, quæ ad ecclesiasticum spectant statum, non etiam ad ejusdem (scil. Papæ Veteris Romæ) referatur beatitudinem: quum ea sit caput omnium sanctissimorum Dei sacerdotum. Epist. Justinian. Epiphani. Archiepisc. Regiæ hujus Urb. et Oecumen. Patriarch.

Anglo-Saxons of Hengist's original kingdom of Kent still adhered to the Paganism of their forefathers; and, while they continued heathens, they acted as an impediment within their own sphere of influence as the heathen Roman Empire had done before them. Now the coercing power of the Empire, thus exercised in the West by the Arians and the Pagans, was not removed until the year 604: when the Goths of Spain and Italy having renounced the error of the Alexandrian presbyter, and the original Anglo-Saxon kingdom in Britain having received Christianity in subjection to the See of Rome, the then existing representatives of all the ten kingdoms of the West submitted to the Pope, or (in the language of the Apocalypse) with one mind gave their power and strength and kingdom to the wild-beast and his harlot-rider.

At this point of time, then, namely in the year 604, the impediment was removed: and, the coercing power of the Roman Empire being thus taken away from the midst, the Latin Patriarch was immediately revealed as THE LAWLESS ONE, because the times and the laws and the saints were now given into his hand. Henceforth, accordingly, as we are told by Machiavel in words which undesignedly furnish the best comment on the prophetic phraseology, the doctrine began to be advanced and admitted, that *the Pope, being God's Vicar, could not be subject to the judgment of man*¹. He was

¹ Machiavel. Hist. Florent. lib. i. Lest, by any zealous Romanist, I should be charged with protestant misrepresenta-

now placed above all law within the sphere of his allotted spiritual monarchy: he now became the

tion, I subjoin a full-length portrait of THE LAWLESS ONE as delineated by the master-hand of *the lawless one* himself. The claims, preferred by Pope Gregory the seventh, form the very best running commentary upon those parts of the parallel prophecies of Daniel and St. Paul, which respect the characteristic *lawlessness* of the little horn or the man of sin. Gregory himself, in the plenitude of his infallibility, is the speaker.

Quod Romana Ecclesia à solo Domino sit fundata: quod solus Romanus Pontifex jure dicatur *Universalis*: quod ille solus possit deponere episcopos vel reconciliare: quod legatus ejus omnibus episcopis præsit in Concilio, etiam inferioris gradûs, et adversus eos sententiam depositionis possit dare: quod absentes possit Papa deponere: quod, cum excommunicatis ab illo, inter cætera, nec in eâdem domo debemus manere: quod *illi liceat Imperatores deponere*: quod nulla Synodus, absque præcepto ejus, debet *Generalis* vocari: quod sententia illius à nullo debeat retractari; et ipse, omnium solus, retractare possit: quod *à nemine ipse judicari debeat*: quod Romana Ecclesia nunquam erravit; nec, in perpetuum, testante Scriptura, errabit: quod Romanus Pontifex, si canonicè fuerit ordinatus, meritis beati Petri indubitanter efficitur sanctus: quod, *illius præcepto et licentiâ, subjectis liceat accusare*: quod, absque Synodali Conventu, possit episcopos deponere et reconciliare: quod catholicus non habeatur, qui non concordat Romanæ Ecclesiæ: quod, *à fidelitate iniquorum, subjectos potest absolvere*. Dictat. Papæ Gregor. sept. in Epist. lib. ii. epist. 55. Labb. Concil. vol. x. p. 110, 111.

Καὶ τότε, says St. Paul, ἀποκαλυφθήσεται ὁ ἄνομος. 2 Thess. ii. 8. *Then shall THE lawless one be revealed.* That is to say, *Then shall be revealed the lawless one*: who, under this precise character of *lawlessness*, had *already* been predicted by Daniel; when he announced, that the little western horn of the Roman beast should think to change *times* and *laws*, and that those

powerful and authoritative head of the completed Apostasy.

Thus it appears, that the coercing impediment was removed, and consequently that the lawless one was revealed, in the year 604. But the epoch, fixed for the revelation of the lawless one, is the commencement of the latter three times and a half. Therefore, agreeably to the result brought out by the first and palmary test, the latter three times and a half must have commenced in the year 604.

3. These two tests, however, are yet again checked by a third: *The immediately consecutive rise of the eastern little horn.*

When the apostates shall be come to the full, says the prophet; or, when the Apostasy, on account of which the eastern stars or bishops are given up to the tyranny of the he-goat's little horn, shall be completed: then shall a king, fierce of countenance and teaching dark sentences; a king, whose symbol is the second little horn, or the little horn of the East; stand up in the hinder part of the Grecian Empire, and wax exceeding great to-

times and laws together with the saints should (as we additionally learn from St. John) be given into his hand by the unanimous submission of the ten larger Gothic horns.

What the prophets *foretold*, Pope Gregory, by a sort of fatal instinct, deliberately and systematically *claimed*. Through the demand of *an universal superiority to all law*, whether ecclesiastical or secular, he unblushingly exhibited himself, as *ὁ ἀνόμος*, or as the predicted *lawless one*.

ward the south and toward the east and toward the pleasant land ¹.

Now the apostates came to the full, or the Apostasy was completed, in the year 604. Therefore, according to the third test, if the year 604 be indeed the true date of the latter three times and a half, at the commencement of which the lawless one is revealed and the Apostasy is completed: then this year 604 must be immediately followed by the rise of some eastern Power, which will correspond with the prophetic character of the he-goat's little horn. Hence, if the rise of no such Power immediately followed the year 604, that year cannot be the true date of the latter three times and a half; because, in that case, it will not bear to be checked by the third test.

The year 604, however, perfectly answers to the proposed trial. In the year 608 or 609, that is to say, immediately after the completion of the Apostasy in the year 604, the spiritual Empire of Mohammedism first stood up in the east behind the dominions of the he-goat or the Grecian Empire; for then it was, that the founder of this Empire began to gather proselytes and subjects at Mecca ²: and, small as it originally was, it soon waxed great in the precise line marked out for it by the pro-

¹ Dan. viii. 9—12, 23.

² Dr. Prideaux fixes the commencement of Mohammed's public ministry to the year 608; Mr. Gibbon, to the year 609.

phcey ; and was penally suffered to tyrannise over the oriental stars or bishops, by reason, as we are carefully taught, of their Apostasy ¹.

The chronological order, therefore, of the three notes, which jointly compel us to reckon the latter three times and a half from the year 604, is as follows.

In the year 604, the times and the laws and the saints were, for the first time, unanimously given into the hand of the Papacy or the western little horn by the representatives of those ten kings, among whom it is described as reigning, and who are said to give with one mind their power and strength and kingdom to the beast and his harlot-rider.

In the same year 604, the coercing impediment having been removed, the man of sin was revealed as the lawless one in consequence of the times and the laws and the saints being given into his hand, and the demonolatrous Apostasy was completed by its acquisition of an uncontroled head ².

¹ See below book iii. chap. 3. § II. 3. (3.)

² It is worthy of note, as the outward and visible and tangible sign of the completion of the great demonolatrous Apostasy in the year 604 by the revelation of its lawless head, that, *immediately after* such revelation, the very idolatry, which, only a few years before, had been opposed by the zeal of Serenus of Marseilles and censured by the piety of Gregory the great, was publicly and shamelessly authorised by the presiding Sovereign Pontiff.

In the year 607, the ancient Pantheon, formerly the sink of all the abominations of Paganism, was, by Pope Boniface the

And, in the year 608 or 609, the apostates being now come to the full, the eastern little horn of the he-goat, or the king fierce of countenance, forthwith stood up, and began to act.

Thus is the year 604 characterised by every note marked out in prophecy. But no *earlier* year can be produced, which is thus triply characterised; nor yet any *later* year, which falls out subsequent to the rise of Mohammedism. Therefore, unless

fourth, restored, though under a different name, to its original destination. The mediatory demon-gods of corrupted Christianity now occupied the vacant places of the mediatory demon-gods of the Gentiles: and, instead of the great universal mother and her kindred deities, a new queen of heaven at the head of a new Olympus of saints and martyrs was, *officially* and *authoritatively*, held forth to the adoration of the obsequious adherents of the Apostasy. *Here, as it has been well remarked, Cybelè was succeeded by the Virgin Mary: and the pagan deities, by christian martyrs. Idolatry still subsisted: but the objects of it were changed.*

Baronius, in the true spirit of a determined Romanist, mentions the transaction as highly meritorious and praiseworthy: yet his language substantially amounts to a statement, that an ancient and now obsolete form of idolatry was compelled to give way to a modern and more fashionable form of idolatry.

Annus Christi 607 cœptus est ab indictione decima. Quo Bonifacius,—ex presbytero, ordinatus est, ejus nominis quartus, Pontifex Romanus, die Septembris decimo octavo.—A Phoca Augusto impetravit Pantheon,—Jovi vindici consecratum, quod adhuc intactum remanserat a demolientibus dæmonum sedes Romanis Christianis: illudque, expurgatum ab antiquæ sordibus idololatriæ, in honorem Dei genetricis Mariæ et omnium sanctorum martyrum, consecravit. Narrat hæc Anastasius: quorum etiam meminit Beda. Baron. Annal. Eccles. A.D. 607.

the whole preceding discussion rests upon a false principle, the year 604 is the true date of the latter three times and a half.

IV. As the previously known *loose* date of the seven times conducted us to the *loose* date of its second moiety : so, the *precise* date of its second moiety being once ascertained, we may thence mechanically determine the *precise* date of the seven times.

Now, by as strong evidence as the case will admit, the year after Christ 604 has been found to be the *precise* date of the second moiety of the seven times or of the latter three times and a half. Hence the *precise* date of the seven times, or the year in which Nebuchadnezzar the golden head of the image was born, must be the year before Christ 657 ; a year, included between the years 658 and 646, or included within the period during which Nebuchadnezzar *must* have been born. In this year 657, therefore, commence those times of the Gentiles, which constitute the grand sacred calendar of prophecy : for, upon this palmary period of seven times, as upon a surface, all the smaller numbers, except those which respect the subsequent period of blessedness, will be found to spread themselves.

CHAPTER VII.

RESPECTING THE PROPER CHRONOLOGICAL ARRANGEMENT OF THE LATTER TIMES, THE LAST TIME OR THE LAST DAYS, AND THE TIME OF THE END.

THE circumstance of the great period of seven times being employed as the sacred calendar of prophecy will lead us to the proper chronological arrangement of three minor periods; which are severally denominated *the latter times*¹, *the last time*² or *the last days*³, and *the time of the end*⁴.

We have seen, that the seven times or the times of the Gentiles (for so this period is styled by our Lord, as comprehending the appointed times of the four great gentile Empires, reckoned from the birth of Nebuchadnezzar the declared golden head of the image) are divided into two moieties, each consisting of three times and a half. Hence these two moieties may properly be called *the former moiety* and *the latter moiety*: and such a mode of speech will obviously cause the times, included

¹ Gr. Ὑστέροι καίροι. 1 Tim. iv. 1.

² Gr. Ἐσχάτος χρόνος. Jude 18.

³ Gr. Ἐσχάται ἡμέραι or Ἐσχάτον τῶν ἡμερῶν. 2 Tim. iii. 1.
2 Pet. iii. 3.

⁴ Heb. עֵת מָלְכוּת. Dan. xi. 40.

within these two moieties, to be severally denominated *the former times* and *the latter times*. But the latter times, though latter with respect to the former times, constitute a period of very considerable length, no less indeed than 1260 years. So ample a period, therefore, will readily admit of a yet further subdivision. Hence the concluding portion of the latter times, if it be marked by any peculiarities which require it to be distinguished from the preceding portions of those same latter times, may justly be styled *the last time* or *the last days*, as being the final portion of that latter moiety of the seven times which contradistinctively is called *the latter times*.

Such phraseology as this, relating as it does to that term of seven times which constitutes the sacred calendar of prophecy, can only be expected to be used in prophetic writings. As for those writings which are *not* prophetic, a more loose mode of speech will be found to prevail in them; or rather a mode of speech founded upon a totally different principle. Thus both St. John and St. Peter and St. Paul speak of themselves, as actually living in the last season ¹ or in the last times ² or in the last days ³: in other words, they describe themselves as living in a period, when (we may be positively sure) the latter moiety of the seven prophetic times had not commenced. What, then, do they mean by

¹ Gr. Ἐσχάτη ὥρα. 1 John ii. 18.

² Gr. Καίρος ἐσχάτος and Ἐσχάτοι χρόνοι. 1 Peter i. 5, 20.

³ Gr. Ἐσχάται ἡμέραι. Heb. i. 2.

such phraseology? Doubtless they allude to those three successive seasons or dispensations, under which the counsels of God have been revealed to mankind. First came the Patriarchal Dispensation: next, the Levitical: and, last of all, the Christian. In writings, therefore, which are *not* prophetic, and which consequently have no relation to the seven times employed as the sacred calendar of prophecy, *the last season or the last times or the last days* plainly enough denote *the period of the Christian Dispensation*; which Dispensation is last in point of time, when contradistinguished from the two preceding Dispensations Patriarchal and Levitical. But, in writings which are prophetic and which therefore chronologically relate to the sacred calendar of prophecy, 'all such phrases are of a much more limited import: for, in that case, even the latter times do not commence until the commencement of the latter three times and half; much more, therefore, the last time or the last days, which are no other than the concluding portion of the latter times.

I. The only inspired prophetic writer, who by name speaks of the latter times, is the Apostle St. Paul: but the characteristic marks, which he ascribes to the period thus denominated, leave us no room to doubt, that the period in question is that of the latter three times and a half or that of the reign of the man of sin¹. In the Apocalypse,

¹ I speak of St. Paul, as being the *only* inspired prophetic writer who mentions by name *the latter times*; because, though

however, (as we shall hereafter see proved at large), the period of the latter times or the period of the

the apparently similar phrase of *the latter days* often occurs in our common English translation of the Old Testament, no such phrase is to be found in the original Hebrew.

The expression, employed by the writers of the ancient Scriptures, is *Aarith Hajomim* (אַחֲרֵית הַיָּמִים); which our translators have variously rendered, sometimes comparatively and sometimes superlatively, as if they had met with *two* distinct phrases, *the latter days* and *the last days*.

Of this expression the literal translation is *the futurity of days*; a Hebraism, which is equivalent to the English phrase *future days*. Accordingly, Bp. Newton very truly remarks, that it primarily signifies *any time yet to come*; adding, however, that it denotes more particularly *the times of Christianity*: nor does it relate always, in his lordship's judgment, to *the whole period of the Christian Dispensation* in general; but it sometimes relates likewise to *the latter or last days of the latter or last times* in particular. See Dissert. iv. xxiii. 3. See also Mede's *Apost. of the latter times*, part i. chap. 2.

I cannot but think, that such observations, so far as they respect the Hebrew phrase itself, involve much useless and superfluous refinement.

Doubtless, the expression will often designate the period of the Christian Dispensation; and I may add, that it will often also designate that concluding period of the Christian Dispensation upon earth which is usually called *the Millennium*. But what then? The expression *itself* bears, in truth, no such sense, as if there were something mystical and peculiar and exclusive in the occasional use of it. All, that it intimates, is this: that *hereafter*, with reference to the time when any particular prophecy was delivered, the Christian Dispensation, under such or such an aspect, should be prevalent in the world. The phrase *itself* has; *intrinsically* and *inherently*, no more reference to the Christian Dispensation than to any other future

latter three times and a half coincides with the period of the three woe-trumpets. Hence we shall find, that the very same characteristics, which St. Paul ascribes to the latter times, St. John *præ-eminently* ascribes to the season of the two first woe-trumpets which occupies by far the greatest portion of the latter three times and a half.

Having thus distinctly learned from these two Apostles what *are* the characteristics of the latter times, we shall have no difficulty in the proper chronological reference of all those other prophecies which foretell a period to be similarly characterised, even though the express phrase of *the latter times* be not employed.

1. St. Paul, having foretold that an Apostasy should come and that the man of sin should be revealed in his own time, takes occasion, in his first Epistle to Timothy, to set forth very distinctly the nature of that Apostasy, over which the man of sin should preside, and out of the bosom of which

event. *Aarith Hajomim* is no *technical* name of the Christian Dispensation, as Mr. Mede and Bp. Newton seem to intimate. It simply denotes *futurity of days* or *future days*. Hence, of course, when the Christian Dispensation is the subject of the prophecy, those *future days* mean *the days of the Christian Dispensation*: but then they have such a meaning, only in the same manner and on the same broad principle, as they would equally mean *the days of the Levitical Dispensation* or *the days of the Roman Empire* or *the days of any other future period*, which might happen to be the subject of a very ancient prophecy. *Aarith Hajomim* ought invariably to have been rendered *future days*.

he should originate. Now the revelation of the man of sin or the little Roman horn synchronises with the commencement of the latter three times and a half. Hence the dominance of the Apostasy, over which he presides, is expressly referred by St. Paul to the latter times or to the times during which the saints of the Most High are given into his hand.

Now the Spirit speaketh expressly, that, in THE LATTER TIMES, certain persons shall apostatise from the faith, giving heed to seducing spirits and to doctrines concerning demons, through the hypocrisy of liars who have their own conscience seared with a hot iron, forbidding to marry, with an abstinence from meats which God hath created to be received with thanksgiving by the faithful and by those who have known the truth¹.

2. The worship, then, of demons or tutelary canonised spirits, sometimes the spirits of highly venerated dead men and sometimes superior spirits which had never been embodied in the flesh (for the Pagans worshipped both these descriptions of mediatory spirits²), mingled with a superstitious prohibition of marriage to certain particular classes, and united with an equally superstitious injunction of abstinence from various sorts of food at various seasons of the year, is the leading characteristic of the Apostasy of the latter times.

¹ 1 Tim. iv. 1—3.

² See Bp. Newton's Dissert. on the Proph. dissert. xxiii. § II.

Such a worship, however, has a natural tendency to produce the grossest idolatry : for they, who have so far deflected from the truth as to worship the creature in conjunction with the Creator, will readily advance a step further, and worship palpable representations both of the creature and of the Creator. Accordingly, the Pagans of old and their Christian imitators of more modern days, not content with worshipping their canonised demon-gods as invisibly present, have alike constructed images of various materials, and have alike bent the knee before these fancied copies of the venerated originals.

This additional circumstance is predicted by St. John, when describing the demonolatry which should especially prevail in the Church during the period of the two first woe-trumpets and therefore during the period of what St. Paul denominates *the latter times*.

And the rest of the men, which were not killed by these plagues, yet repented not of the works of their hands ; that they should not worship demons and idols of gold and silver and brass and stone and wood, which neither can see nor hear nor walk : neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts ¹.

To demonolatry and image-worship the prophet adds, as characteristic of the period described, the murders of religious persecution, the various sor-

¹ Rev. ix. 20, 21.

ceries or juggling tricks of a profane superstition, the allegorical fornication of idolatry, and the pious thefts by which ample revenues were appropriated to the maintenance of this gainful Apostasy¹.

3. As the demons of the ancient Pagans were partly the souls of the dead and partly mediating spirits which were supposed to have never been embodied; so it is additionally foretold by St. Paul, that the predicted Apostasy would be marked, not only by the worship of such demons as had once lived in human shape upon earth, but likewise by the adoration of those holy angelic spirits who minister round the throne of God. This superstition, it appears, was creeping into the Church even at the time when he wrote; agreeably to his own express declaration, that the mystery of the man of sin was working in the very apostolic age itself: and it appears to have been attended with some superstitious notions respecting an abstinence from meats and drinks.

Let no man judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the sabbaths; which are a shadow of things to come, but the body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind; and not holding

¹ Compare Rev. xvii. 1, 2, 5, 6. xviii. 3, 7, 11—19, 23, 24. 1 Thessal. ii. 9. 1 Tim. iv. 1. Rev. xiii. 13, 14.

*the Head, from which all the body, by joints and bands having nourishment ministered and being knit together, increaseth with the increase of God. Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances (Touch not, taste not, handle not : which all are to perish with the using), after the commandments and doctrines of men ? Which things have, indeed, a shew of wisdom, in will-worship and humility and neglecting of the body, not in any honour to the satisfying of the flesh*¹.

II. Since the latter times are the latter three times, and a half or the latter moiety of the seven times, and⁴ since the period of those latter times coincides with the period of the three apocalyptic woe-trumpets²; the period of the last woe-trumpet will evidently comprehend what may be relatively denominated *the last time* or *the last days*. But such a distinction will be useless and superfluous; unless the period of the last woe-trumpet be strongly marked by certain characteristics of its own, which *require* this distinction to be made. The period, however, of the last woe-trumpet *is*

¹ Coloss. ii. 16—23. It is worthy of remark, that, in a popish tract republished so late as the year 1798, the editor defends the worship of the Virgin Mary on the very ground predicted by the Apostle; the plea of humility and of having a just sense of our own unworthiness. See Whitaker's Comment. on the Revel. p. 315—318. *

² See below book ii. chap. 4. § II.

strongly marked by certain characteristics of its own, which eminently distinguish it from the two preceding periods of the two former woe-trumpets: for it is the period, which may be called *the reign of the Antichrist* or *the reign of the opposing spirit of Infidelity*. Hence we see a very good reason, why the concluding portion of the latter times should be marked out by an appropriate name from their earlier portion. If there were nothing *particular* to distinguish this concluding portion from the earlier portion; that is to say, if it had no *peculiar* characteristic of its own which *required* such a distinction to be made: it were plainly gratuitous and superfluous to distinguish, from each other, two portions of a perfectly uniform and homogeneous period. It is true indeed, that the last portion of the latter times would be the last time, whether it were marked by any special characteristic or no: but then it is also evident, that such contradistinctive phraseology would be altogether nugatory in actual use, if there was nothing peculiar to distinguish the last time from all the remainder of the latter times. Now the latter times in general, as we have just seen, are characterised by the prevalence of a superstition, which is described with much precision and exactness: while the concluding portion of them, or the period of the third-woe trumpet, is eminently the reign of Antichristian Infidelity. Such being the case, we may expect, that those prophecies, which undertake to set forth the leading characteristic of

the last time or the last days, will assign, as that leading characteristic, the very spirit of the Anti-christ, adding to it various other shades, which jointly should give a perfect picture of the period in question.

Nor shall we be disappointed in this expectation. All the prophecies, which relate to the latter times, describe the great demonolatrôus Apostasy as being the distinguishing feature of that whole period in general : while all the prophecies, which relate to the last time or the last days, represent a dreadful prevalence of blasphemous Infidelity, as being equally the distinguishing feature of that smaller period in particular. The superstition of the demonolatrôus Apostasy is indeed to prevail, with more or less energy, through the *entire* period of the latter times, and therefore through the smaller included period of the last time also ; whence it will be contemporary, during the concluding portion of its existence, with the reign of the Anti-christ : but the domination and the spirit of that infidel tyrant are so strongly marked by Atheism and Irreligion and Insubordination and a total want of all the kinder affections of our nature, that the *leading* characteristic of the last time or the last days is not so much the ancient demonolatrôus superstition, as a spirit of rank infidel animosity to the Gospel of Christ united with a lawless hatred of every political restraint.

The three prophets among the disciples of our Lord, who foretell and describe the peculiarities by

which the last time or the last days should be distinguished, are Paul and Peter and Jude.

1. It is observable, that, as St. Paul delineates the characteristics of the latter times in his first Epistle to Timothy; so he delineates, in his second Epistle to the same primitive Bishop, the characteristics of that concluding portion of the latter times, which he contradistinctively denominates *the last days*.

This know also, that, in THE LAST DAYS, perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof: from such turn away. Of these there are some, which creep into houses; and which lead captive silly women, laden with sins, led away with diverse lusts, ever learning and never able to come to the knowledge of the truth. Now, as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was¹.

2. St. Peter perfectly agrees with St. Paul in his

¹ 2 Tim. iii. 1—9.

description of the same period: and it is worthy of notice, that, as St. John, when speaking of the Antichrist, referred the Church to the ancient testimony of Dahiel, by using the expression *Ye have heard*; so St. Peter, when describing the infidels of the last days, similarly adverts to *words which were before spoken by the holy prophets*, as decidedly corroborating and agreeing with his own prediction.

But there were false prophets among the people, even as there shall be false teachers among you; who privily shall bring in damnable heresies even denying the Lord that bought them, and shall bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And, through covetousness, shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not. The Lord knoweth, how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished; but chiefly them, that walk after the flesh in the lust of uncleanness, and that despise government. Presumptuous are they, self-willed; they are not afraid to speak evil of dignities. These, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption, and receive the reward of unrighteousness as they that

count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery and unceasing from sin, beguiling unstable souls: an heart have they exercised with covetous practices, cursed children. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For, when they speak great swelling words of vanity, they allure, through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for, of whom a man is overcome, of the same he is brought into bondage.. For, if, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb: The dog is turned to his own vomit again; and the sow that was washed, to her wallowing in the mire. This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were

spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Saviour ; knowing this first, that there shall come, in THE LAST DAYS, scoffers, walking after their own lusts, and saying : Where is the promise of his coming ? For, since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water ; whereby the world, that then was, being overflowed with water, perished¹.

We may observe, that the false teachers here predicted are specially described, as denying the Lord that bought them ; that is to say, as denying Jesus Christ, for *he* is the Lord who bought the Church with his own blood : and we may further observe, that some men of this accursed spirit are evidently spoken of, as existing and flourishing in the very time of the Apostle. The whole of this perfectly accords with what St. John speaks respecting the Antichrist and the spirit of the Antichrist. He tells us, that the Antichrist should be characterised by a denial of the Father and the Son : and, while he refers us to Daniel for a regular chronological prediction of the monster, he adds, that even then the spirit of the Antichrist was in the world, and that it too plainly shewed the reality of its existence by

the frequency of those individual antichrists who troubled the early Church with their impieties. ,

3. St. Jude speaks still to the same purpose : and indeed the whole of his prophecy, respecting the last time, bears so striking a resemblance to that of St. Peter, that the one seems almost a duplicate of the other.

There are certain men crept in unawares, who were of old predicted in a written prophecy¹ to this very condemnation ; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God and our Saviour Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. These filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. They speak evil of those things which they know not : but, what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them ! for they have gone in the way of Cain, and have run greedily after the error of Balaam for reward, and have perished in the gainsaying of Korah. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear. Clouds they are without water, carried about of winds ; trees, whose fruit withereth, without fruit, twice dead, plucked up by the

¹ Gr. Οἱ πάλαι προγεγραμμένοι.

roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. And Enoch also, the seventh from Adam, prophesied of these, saying: Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words; having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before by the apostles of our Lord Jesus Christ: how that they told you there should be mockers in THE LAST TIME, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit¹.

Let any one compare together these two sets of prophecies severally relative to the latter times and the last time; and he will be convinced, that they cannot both relate to the same persons: whence the conclusion will obviously follow, that the last time is a period so denominated in reference to the latter times, and again that the latter times constitute a period so denominated in reference to cer-

¹ Jude 4—19.

tain former times. This is required, not only by the marked discrepancy of the persons predicted, but also by the use first of the comparative and then of the superlative form. The whole of such an arrangement is easily explained by the key, which we have now in our hands. The times of the Gentiles, or the age of the great metallic image, are seven prophetic times. These seven times are equally divided into two moieties, each consisting of three times and a half. Hence, in prophetic estimation (for the seven times constitute the sacred calendar of prophecy), the first moiety comprehends the period of the former times, while the second moiety comprehends the period of the latter times. But the period of the latter times, which is the period of those three times and a half during which the times and the laws and the saints are given into the hand of the little Roman horn, comprehends the three apocalyptic woe-trumpets. Hence, again, the last time, or the concluding portion of the latter times, will of course synchronise with the period of the third and last woe-trumpet. The period, however, of the third woe-trumpet is the reign of Antichristian Infidelity : not indeed to the total exclusion of apostatic superstition, for Demonolatry is the characteristic of the *whole* period of the latter times ; but still the spirit of the Antichrist is *eminently* the characteristic of the period of the third woe-trumpet, while it is *not* the characteristic of the preceding period of the two former woes. Such being the case, we find those

prophecies, which describe the latter times, invariably announcing the prevalence of a great demolatrous Apostasy: while, on the contrary, we find those prophecies which describe the last time or the last days, no less invariably announcing the prevalence of an antichristian spirit of Infidelity.

III. There is yet another chronological phrase, the meaning of which it is of no small importance to ascertain. This phrase, so frequently used by Daniel, is *the end* or *the time of the end*:

As far as I am able to judge from the mode in which the prophet always employs it, the phrase in question denotes the termination of the latter three times and a half: that is to say, it denotes the brief season, when the great prophetic drama, in which the two persecuting horns and the wilful infidel king have sustained such conspicuous characters, will at length be brought to a conclusion.

So soon as the latter three times and a half expire, the time of the end commences. Hence it synchronises with the seventh apocalyptic vial; for, as we shall hereafter see, the seventh vial begins to flow immediately upon the expiration of the latter three times and a half¹: and hence it is that very brief but very awful period, during which the final judgments of God will go abroad against the apostate Roman Empire, and during which his great controversy with the nations will be decided.

The specific duration of this small period is no

¹ See below book ii. chap. 4. § II. 2.

where absolutely defined : but we may probably estimate its length to be about the term of a natural year.

Such an opinion, relative to the commencement and the duration of the time of the end is built upon the following principles.

1. In our English language we may vaguely talk of the latter end of a period, as when we say *the latter end of the year* : and, in using such phraseology, we do not mean to express the absolute termination of the period in question, but some small concluding portion of the period itself. Thus, if we mentioned *the latter end of the second three times and a half*, we should convey an idea nearly similar to that conveyed by the phrase of *the last time* which has just been considered.

But the word, employed by Daniel to express *the end* or *the time of the end*, is incapable of any such loose and indefinite signification. It is derived from a verb, which denotes *to cut off* or *to cut short* : whence Buxtorf with much propriety observes, that its import is strictly *the end* or *the termination* of a thing ; because *the end* of any matter is the exact point, where that matter is cut off¹. Hence *the end* or *the time of the end* must

¹ Buxtorf expresses himself, as follows, קצה, *Finis, Extremum, Extremitas*: ubi enim res præciditur, ibi ejus finis est.

Sometimes Daniel employs the exactly equivalent Chaldee word סופא ; which is similarly derived from a verb denoting *to sweep* or *scrape away*, and which therefore similarly imports *the absolute end*.

inevitably signify *the absolute expiration of the period to which it refers*¹.

The question therefore is, to what period the phrase before us ought to be referred? Daniel himself tells us, that it is a period which he denominates *the period of wonders*. For, after repeatedly using the phrase under discussion, he describes one celestial visitant as asking another, how long it will be to *the end* of these wonders: and immediately afterward it is added, that the words are closed up and sealed till *the time of the end*². Hence there can be no doubt, that by *the end* or *the time of the end* we are to understand *the strict end or absolute termination of the period of wonders*.

But still the question will recur: what *is* the period of wonders, and *where* shall we find it chronologically defined and specified?

There is not, I think, much difficulty in answering such a question. The period of the former three times and a half, or the first moiety of the

¹ Mr. Mède and Bp. Newton suppose *the time of the end* to denote *the whole period of the latter three times and a half as constituting the latter days or the latter end of the Roman Empire*. The original word, employed by Daniel, is *incapable* of bearing any such signification: nor does this gloss at all harmonise with the mode, in which the phrase is used by him. In fact, the prophet's mode of employing the phrase sometimes compels Bp. Newton to interpret it properly, notwithstanding his previous definition. See his Dissert. on the Proph. dissert. xvii. vol. ii. p. 147, 194, 195.

² Dan. xii. 6, 9.

seven times, does not contain any event which peculiarly excited the amazement of Daniel. But the period of the latter three times and a half, or the second moiety of the seven times, may well be denominated *a period of wonders*: for, during its lapse, the astonished world was destined to behold the three wonderful spectacles, of A PAGANISING APOSTASY from the pure religion of the Gospel, of A DARING IMPOSTURE founded upon the Holy Scripture yet claiming to supersede it, and of A MONSTROUS ATHEISM which set the majesty of heaven itself at defiance¹. We might be morally certain, therefore, even if nothing more could be said on the subject, that the period of the wonders was the period of the latter three times and a half: for let us attentively peruse the kindred writings of Daniel and St. John, and see whether we can discover any other period to which we may properly apply the emphatic title of *the period of the wonders*.

(1.) But a positive proof, that the period of the latter three times and a half is the period of won-

¹ See Dan. vii. 8, 15, 19—22, 28. viii. 9—14, 27. xi. 36—39. Rev. xi. xii. xiii. xvii. 6, 7. Even the express phraseology of St. John may serve to establish the position, that the period of the wonders is the period of the latter three times and a half. *All the world WONDERED after the wild-beast—and power was given unto him to practise forty and two months.* Rev. xiii, 3, 5. *And I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus: and, when I saw her, I WONDERED WITH GREAT ADMIRATION.* Rev. xvii. 6.

ders, may be deduced from the very passage, which has already been referred to for the purpose of shewing that *the time of the end* means *the strict termination of the period of the wonders*.

And one said to the man clothed in linen, which was above the waters of the river: At how great a distance shall be THE END of the wonders? And I heard the man clothed in linen, which was above the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever, that it shall be until a time and two times and a half: and, when he shall have finished to scatter the power of the holy people, all these wonders shall be finished. And I heard, but I understood not. Then said I: O my lord, what are these future things¹? And he said: Go thy way, Daniel; for the words are closed up and sealed till THE TIME OF THE END².

A question is here asked: How long a time shall elapse before *the end* of the period of wonders shall arrive? The answer is; Three times and a half: and it is further declared (which proves these three times and a half to be the latter three times and a half), that, when the Jews or the children of Daniel's people³ shall begin to be restored, all the wonders of this period of three times and a half shall be finished. Daniel then inquires: What are these

¹ Heb. What is the futurity of these *things*?

² Dan. xii. 6—9.

³ Compare Dan. xii. 1, 7.

future things? But the only reply given to him is: that the words are sealed till the time of the end, or that his prophecies will not be fully understood till the end of the wonders shall arrive.

Now, if three times and a half or 1260 years are to elapse before the end of the wonders shall arrive, and if all these wonders are to be finished contemporaneously with the restoration of the Jews: it will follow, both that the period of the wonders must exactly comprehend 1260 years, and that the restoration of the Jews will commence at the expiration of that period. In other words, it will follow, that the period of the wonders is the same as the period of the latter three times and a half, and therefore that *the time of the end* or *the end of the period of wonders* denotes *the termination of the period of the latter three times and a half*.

(2.) This will yet further appear, if we compare together what Daniel says relative to the expiration of the latter three times and a half and what he says relative to the end or the time of the end.

If all the wonders are to be finished at the close of the latter three times and a half, and if they are all likewise to be finished at the time of the end; it is manifest, that the time of the end must so synchronise with the expiration of the latter three times and a half as to commence exactly when the latter three times and a half terminate.

Accordingly we shall find, that the wonders, which are *generally* declared to be finished at the close of the latter three times and a half, are *seve-*

rally declared to be likewise finished at this very time of the end.

Thus the vision of the ram and the he-goat, which comprehends the wonders of Mohammedism or a portion of the wonders of the latter three times and a half, is declared to reach unto *the time of the end*¹. Thus the reformation from the great demolatrous Apostasy is to continue in a progressive state to *the time of the end*, when the Apostasy itself will be finally destroyed². Thus the little Roman horn is to have the times and the laws and the saints given into his hand during the space of three times and a half: and, although his dominion begins to be taken away *before* the expiration of that period, yet it will not be completely destroyed until *the end*³. Thus the war of the wilful king with the kings of the South and the North, his invasion of Palestine and Egypt, and his subsequent overthrow between the two seas, are at once to occur at *the time of the end* and to synchronise with the restoration of the Jews: which restoration will commence, at the close of the latter three times and a half, or at the epoch when all the wonders shall have been finished⁴. And thus the prophecies of Daniel are to be sealed, or are not to receive their complete accomplishment so as to be perfectly understood, until, in the gradual evolution of chrono-

¹ Dan. viii. 17, 19.

² Dan. xi. 35.

³ Dan. vii. 25, 26.

⁴ Compare Dan. xi. 40—45, with Dan. xii. 1, 6—9.

logy, this same *time of the end* shall have fully arrived ¹.

In absolute strictness of speech then, *the end* is the very moment when the period of the wonders or the period of the latter three times and a half shall expire or be cut off: but, since this phrase is amplified by being also and indeed more frequently expressed *the time of the end*, and since Daniel ascribes the whole expedition and final overthrow of the wilful king to *the time of the end*; the phrase in question must plainly be used as denoting, not merely *an arithmetical point of precise termination*, but *a period of a certain definite length which commences at the close of the latter three times and a half*². Perhaps indeed, to express the matter with strict accuracy, we ought to say, that *the end* is *the precise terminating point of the latter three times and a half*, and that *the time of the end* is *a short period which commences when the latter three times and a half expire*.

2. Now that period, however short, must obviously be long enough to comprehend the ultimate expedition and overthrow of the wilful king: and it will no less obviously terminate, when the wilful king shall have been brought to his end; for, when the tyrant and his confederacy shall have been destroyed, the great controversy of God with the nations will be accomplished ³.

¹ Dan. xii. 4, 9.

² Dan. xi. 40—45.

³ Dan. xi. 45.

Yet, though the period must be long enough for the completion of these important purposes, its actual brevity cannot but be extreme: for it is so short a portion of time, that, in sacred chronology, the 1000 years of blessedness seem, as it were, immediately to follow the expiration of the 1260 years¹.

Under such circumstances, we can attain only to a probable conjecture, so far as concerns the specifically undefined duration of this period: and that conjecture must be built upon a rational estimate of the term apparently requisite to comprehend the last expedition and final overthrow of the wilful king and his congregated allies.

His preparations having been *first* completed, and his confederacy having been *first* organised (matters, which, *themselves* may perhaps occupy several years both of political intrigue and of military adaptation); we find him, precisely at the time of the end, beginning a war with the then existing king of the South and with the then existing king of the North. In the course of this war, he enters into the countries, and overflows, and passes over. He likewise enters into the glorious land, and overthrows many opponents. Egypt also falls under

¹ Its extreme brevity is intimated, both by the declaration *It is done* which accompanies the effusion of the seventh vial, and by the prophetic statement that the plagues of Babylon will ultimately come upon her in one day and in one hour. See Rev. xvi. 17. xviii. 8, 16. Unless the time of the end or the period of the seventh vial were very short, such language would plainly be inaccurate.

his yoke : and he succeeds in organising the Libyans and the African Ethiopians. While in Egypt, he is disturbed by some tidings out of the east and out of the north ; which cause him to go forth, with great fury, to devote many to destruction. For the purpose of executing his vengeance, he again enters into Palestine : and, there, he victoriously plants his tents, between the two seas, in the glorious holy mountain. Yet, while he is inflated by this temporary success, he is suddenly brought to his end : and no one is able to afford him assistance¹.

Such is the prophetic account, which Daniel gives us, of an expedition begun and finished within the short period, which he denominates *the time of the end*, and which almost imperceptibly intervenes between the two very large periods of 1260 years and 1000 years. But, if we duly estimate the matters comprehended within this account, we shall find, that a single natural year will be so amply sufficient, according to the comparative rapidity of modern warfare, for the accomplishment of them all, as to make it very difficult to spread them over a much larger space of time. Hence, from the general tenor of Daniel's prediction combined with our antecedent general knowledge of the extreme brevity of the period, the probability is, that the time of the end will be equal to the term of about a single natural year.

When the time of the end expires, the 1335 years

¹ Dan. xi. 40—45.

of Daniel and the thousand years of St. John commence: and, as all God's enemies will then have been routed or destroyed, and as a new and happier age will then open upon the Church, the Hebrew seer with reason pronounces that man blessed, who shall wait and come to the 1335 prophetic days¹.

If, then, I be right, in my proposed date of the latter three times and a half, and in my estimate of the short period which Daniel styles *the time of the end*: that short period, which St. John limits to the effusion of the seventh apocalyptic vial, will commence in the year 1864, and will terminate in the year 1865.

For, in the year 604, the times and the laws and the saints were, by the ten horns, unanimously given into the hand of the little Roman horn; the lawless one was revealed; and the Apostasy was completed.

Hence I conclude, that, in the year 604, the seven prophetic times were bipartited, and that the latter three times and a half commenced.

¹ Dan. xii. 12. Rev. xx. 2—7.

BOOK II.

**PRELIMINARY ARRANGEMENT OF THE PRO-
PHECIES, WHICH RESPECT THE GREAT
PERIOD OF SEVEN TIMES.**

CHAPTER I.

RESPECTING CHRIST'S PROPHECY DELIVERED FROM THE MOUNT OF OLIVES, AS IMMEDIATELY CONNECTED WITH THE PERIOD OF THE SEVEN TIMES, AND AS ILLUSTRATING THE CHRONOLOGY OF THE TEMPORAL JUDGMENT-DAY OF THE ROMAN EMPIRE AND OF THE FIGURATIVE ADVENT OF CHRIST AT THE CLOSE OF THE TIMES OF THE GENTILES.

SHORTLY before the passion of our blessed Lord, when, after having addressed a most energetic discourse to the assembled multitude, he was leaving the temple; his disciples, with the not uncommon feeling (as it should seem) of national pride, detained him, that they might point out to his attention the various buildings of that august oratory. Their exultation, however, was soon cut short by a declaration, which his preceding sermon, had they given due heed to it, might well have rendered superfluous.

He had just foretold that all the righteous blood of the martyred prophets should come in vengeance upon the Jewish nation: and he had announced, that, in consequence of it, their house or temple should be left unto them desolate¹. While he was uttering

¹ Matt. xxiii, 34—38.

this denunciation, the attention of his disciples appears to have been wandering to the splendor of the surrounding edifices: so that, unconscious of what he had recently said, they idly called upon him to join in their own ill-timed admiration. This produced a second assertion on his part, still more pointed and definite than the first. Instead of acknowledging the accuracy of their taste, he abruptly declared to them, that the building, which had so distracted their attention from his monitory discourse, should be subverted to the very foundations: and he assured them, that, massy as were the stones which composed it, not one should be left upon another that should not be thrown down¹.

With these words, he quitted the temple: and his disciples silently followed him, wrapped in solemn musings on the awful denunciation which they had just heard. From the temple he led the way to mount Olivet, whence there was a full prospect of the whole edifice: and there he took his seat apart from the multitude. The anxious curiosity of his disciples would now be no longer restrained. Coming to him privately, they eagerly requested a further explanation of the alarming words which he had recently uttered. This produced the remarkable prophecy, which (with some variations) has been handed down to us by three of the evangelists, and which stands most closely connected with the predictions of Daniel and St. John.

¹ Matt. xxiv. 1, 2.

Now, as our Lord's prophecy has been handed down to us, with certain variations, by three different writers; and as those variations consist, not in any contradictory statements, but in an occasionally greater or less degree of copiousness: it will be necessary, before any attempt is made in the way of explanation, to harmonise the three several accounts of it and to exhibit them jointly in a single discourse. By this plan, we shall bring together, immediately under our eyes, the whole, which Christ is recorded to have uttered.

And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple, how it was adorned with goodly stones and gifts: and one of his disciples saith unto him; See, what manner of stones and what buildings are here¹.

And Jesus, answering, said unto them: See ye not all these great buildings? Verily I say unto you, the days will come, in the which there shall not be left here one stone upon another that shall not be thrown down².

And, as he sat upon the mount of Olives over against the temple, the disciples, Peter and James and John and Andrew, came unto him privately, saying: Master, tell us, when shall these things be; and what is the sign, when all these things shall be about to be fulfilled; and

¹ Matt. xxiv. 1. Mark xiii. 1. Luke xxi. 5.

² Matt. xxiv. 2. Mark xiii. 2. Luke xxi. 6.

what is the sign of thy coming and of the end of the age¹?

And Jesus answered, and said unto them: Take heed that no man deceive you. For many shall come in my name, saying, I am Christ, and The time draweth near; and they shall deceive many: go not ye, therefore, after them².

But, when ye shall hear of wars and rumours of wars and commotions, be ye not troubled: for all these things must come to pass; but the end is not yet³.

For nation shall rise against nation; and kingdom against kingdom: and there shall be great earthquakes in diverse places, and famines, and pestilences, and troubles, and fearful sights; and great signs shall there be from heaven: all these are the beginning of sorrows⁴.

But take heed to yourselves: for then, before all these, they shall lay their hands on you and persecute you, and shall deliver you up to be afflicted, and shall kill you, and shall deliver you up to councils and into prisons; and, in the synagogues, ye shall be beaten; and ye shall be brought before rulers and kings for my name's sake for a testimony against them: and it shall turn unto you for a testimony⁵.

¹ Matt. xxiv. 3. Mark xiii. 3, 4. Luke xxi. 7.

² Matt. xxiv. 4, 5. Mark xiii. 5, 6. Luke xxi. 8.

³ Matt. xxiv. 6. Mark xiii. 7. Luke xxi. 9.

⁴ Matt. xxiv. 7, 8. Mark xiii. 8. Luke xxi. 10, 11.

⁵ Matt. xxiv. 9. Mark xiii. 9. Luke xxi. 12, 13.

Settle it, therefore, in your hearts, not to meditate before what ye shall answer. But, when they shall lead you and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but, whatsoever shall be given you in that hour, that speak ye; it is not ye that speak, but the Holy Ghost. For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist. And this Gospel of the kingdom shall first be preached in the whole habitable world for a witness unto all nations: and then shall the end come¹.

And then shall many be offended, and shall betray one another, and shall hate one another. And ye shall be betrayed both by parents and brethren and kinsfolk and friends: and some of you shall they cause to be put to death. For the brother shall betray the brother to death; and the father, the son: and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all nations for my name's sake².

And many false prophets shall arise, and shall deceive many. And, because iniquity shall abound, the love of many shall wax cold. But there shall not a hair of your head perish: but he, that shall endure unto the end, the same shall be saved. In your patience possess ye your souls³.

¹ Matt. xxiv. 14. Mark xiii. 10, 11. Luke xxi. 14, 15.

² Matt. xxiv. 9, 10. Mark xiii. 12, 13. Luke xxi. 16, 17.

³ Matt. xxiv. 11, 12, 13. Luke xxi. 18, 19.

When therefore ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place where it ought not (let him that readeth understand); and when ye shall see Jerusalem compassed with armies: then know, that the desolation thereof is nigh; then let them, which are in Judæa, flee to the mountains; and let them, which are in the midst of it, depart out; and let not them, that are in the countries, enter thereinto; and let him, that is on the housetop, not come down to take any thing out of his house; and let him, that is in the field, not turn back again to take up his garment¹.

**For these be the days of vengeance, that all things, which are written, may be fulfilled².*

But woe unto them that are with child, and to them that give suck, in those days: for there shall be great distress in the land and wrath upon this people. But pray ye, that your flight be not in the winter neither on the sabbath-day: for then shall be great tribulation, such as was not since the beginning of the world, no, nor ever shall be³.

And, except those days should be shortened of the Lord, there should no flesh be saved: but, for the sake of the elect whom he hath chosen, those days shall be shortened⁴.

¹ Matt. xxiv. 15, 16, 17, 18. Mark xiii. 14, 15, 16. Luke xxi. 20, 21.

² Luke xxi. 22.

³ Matt. xxiv. 19, 20, 21. Mark xiii. 17, 18, 19. Luke xxi. 23.

⁴ Matt. xxiv. 22. Mark xiii. 20.

*And then, if any man shall say unto you, Lo here is Christ, or Lo he is there; believe him not. For there shall arise false Christs and false prophets, and shall shew great signs and wonders; inso-much that, if it were possible, they shall deceive the very elect: but take ye heed; behold, I have foretold you all things*¹.

*Wherefore, if they shall say unto you, Behold he is in the desert; go not forth: Behold he is in the secret chambers; believe it not. For, as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be. For, wheresoever the carcase is, there will the eagles be gathered together*².

*And wrath shall be upon this people: and they shall fall by the edge of the sword; and they shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until THE TIMES OF THE GENTILES shall be fulfilled*³.

But, in those days and immediately after the tribulation of those days, there shall be signs in the sun and in the moon and in the stars. The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers that are in heaven shall be shaken. And upon the earth shall be distress of nations with perplexity; the sea and the waves

¹ Matt. xxiv. 23, 24, 25. Mark xiii. 21, 22, 23.

² Matt. xxiv. 26, 27, 28. Compare Luke xvii. 23, 24.

³ Luke xxi. 23, 24.

*roaring, men's hearts failing them for fear and for looking after those things which are coming on the earth*¹.

*And then shall appear the sign of the Son of man in heaven; and then shall they see the Son of man coming in the clouds with great power and glory; and then shall all the tribes of the earth mourn*².

*And then shall he send his messengers with a great sound of a trumpet, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven, and from one end of heaven to the other*³.

*And, when these things begin to come to pass, then look up and lift up your heads: for your redemption draweth nigh*⁴.

*Now learn a parable from the fig-tree and all the trees. When her branch is yet tender and putteth forth leaves, and when they now shoot forth; ye see and know of your own selves, that summer is now nigh at hand*⁵.

*So likewise ye, when ye shall see all these things fulfilling, know that he is near even at the doors, know ye that the kingdom of God is nigh at hand*⁶.

¹ Matt. xxiv. 29. Mark xiii. 24, 25. Luke xxi. 25, 26.

² Matt. xxiv. 30. Mark xiii. 26. Luke xxi. 27.

³ Matt. xxiv. 31. Mark xiii. 27.

⁴ Luke xxi. 28.

⁵ Matt. xxiv. 32. Mark xiii. 28. Luke xxi. 29, 30.

⁶ Matt. xxiv. 33. Mark xiii. 29. Luke xxi. 31.

Verily I say unto you : This generation shall not pass away, until all these things shall have been fulfilled¹.

Heaven and earth shall pass away : but my words shall not pass away².

But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but my Father only. Take ye heed : watch and pray ; for ye know not, when the time is. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life ; and so that day come upon you unawares. For as a snare shall it come on all them, that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and that ye may stand before the Son of man³.

But, as the days of Noah were, so shall also the coming of the Son of man be. For, as, in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark ; and knew not, until the flood came and took them all away : so shall also the coming of the Son of man be⁴.

¹ Matt. xxiv. 34. · Mark xiii. 30. Luke xxi. 32.

² Matt. xxiv. 35. Mark xiii. 31. Luke xxi. 33.

³ Matt. xxiv. 36. Mark xiii. 32, 33. Luke xxi. 34, 35, 36.

⁴ Matt. xxiv. 37, 38, 39.

*Therefore be ye also ready : for, in such an hour as you think not, the Son of man cometh*¹.

Such is the celebrated prophecy of our Lord, when the three accounts of it, as delivered by the three first evangelists, are blended together harmonically in one unbroken series. We may now proceed to the discussion of it.

I. In answer to those expressions of admiration which the disciples had uttered on a survey of the magnificence of the temple, Christ had abruptly declared to them, that the days would assuredly arrive, when that splendid edifice should be so utterly subverted from its very foundations, that not a single stone should be left standing upon another.

Astounded by such an assertion, which, as we may naturally suppose, would deeply imprint itself upon their recollection, the disciples, particularly Peter and James and John and Andrew, took the first opportunity of coming privately to their Master, as he sat on the mount of Olives over against the temple, in order that they might obtain from him some further information respecting a topic at once so awfully interesting and so theologically important.

With this object, they propounded to our Lord the following somewhat complex question.

Master, tell us, when shall these things be : and what is the sign, when all these things shall

¹ Matt. xxiv. 44.

be about to be fulfilled: and what is the sign of thy coming and of the end of the age?

This question, on the part of the disciples, was produced by the previous declaration on the part of Christ, that *the temple should be utterly subverted*.

In asking, therefore, *when shall these things be*, the disciples must doubtless be understood to ask the time, when that particular event, namely *the subversion of the temple*, might be expected to occur.

Now *this* part of their question is perfectly natural and intelligible: but the *latter* part of it, as exhibited by St. Matthew, is apparently altogether wide of the mark; for, upon a hasty inspection, we do not quite immediately or quite distinctly perceive, what could have induced the disciples to mingle together two inquiries which seem so little connected with each other, as *an inquiry relative to the time of the temple's destruction*, and *an inquiry relative to the end of the age and the time of Christ's advent*.

The clue to such a peculiar mode of putting the question (in which, on the one hand, *the coming of Christ* is immediately connected with *the destruction of the temple*; while, on the other hand, *the end of the age* is immediately connected with *the coming of Christ*) is afforded, if I mistake not, by the writings of two of the ancient Hebrew prophets, Zechariah and Daniel.

1. Our Lord, we have seen, foretells the ap-

proaching subversion of the temple: an event, which, whenever it should occur, would of course be understood as accompanied by the destruction of Jerusalem.

Now such a prophecy would immediately recall to the memory of a Jewish audience the remarkable and apparently parallel prediction of Zechariah.

*Behold, the day of Jehovah cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem: and the city shall be taken, and the houses rifled, and the women ravished: and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city*¹.

To this prediction, our Lord would, *naturally* though *erroneously*, be supposed to refer: because, since both he and Zechariah *alike* foretold the destruction of Jerusalem and the temple, the disciples would readily conclude, that they announced the *same* destruction. Such being the case, the remainder of Zechariah's prophecy will at once shew us the reason, why they mingled in the same question *an inquiry as to the time when the temple would be subverted* and *an inquiry as to the time when Christ would come*.

Then shall Jehovah go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day

¹ Zechar. xiv. 1, 2.

*upon the mount of Olives, which is before Jerusalem on the east : and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley : and half of the mountain shall remove toward the north, and half of it toward the south : and Jehovah my God shall come, and all the saints with thee*¹.

The disciples were not ignorant, that the tutelary Jehovah of their nation was the great messenger of the covenant, Jehovah sent by Jehovah : nor were they ignorant of what their Rabbins unanimously taught, that the great angel of the covenant was no other than the promised Messiah². Three of those who put the question to our Lord, Peter and James and John, had with their own eyes beheld him radiant in all the divine effulgence of the Shechinah at the time of his transfiguration : and from this appearance they must have drawn the conclusion which it was intended they should draw, that Jesus was at once the Messiah and the Messenger-Jehovah of the covenant³. Entertaining such sentiments, they would clearly enough perceive, that the Jehovah, whose figurative manifestation synchronically with the resettlement of the Jews in their own land is here predicted by Zechariah, is no other than the

¹ Zechar. xiv. 3, 4, 5.

² Compare Gen. xlviii. 15, 16. xxxii. 24—30. Hos. xii. 2—5. Zechar. ii. 8—11. xii. 8, 9, 10. Malach. iii. 1—6 : and see my Hor. Mosaic. book ii. sect. 1. chap. 2, 3. 2d edit.

³ See my Sermons, vol. ii. serm. 4.

Messiah or Jehovah the messenger of Jehovah: and in this opinion they would be confirmed by the accordant exposition of the Levitical Church; for the Rabbins themselves taught, that the Jehovah, whose coming with his saints is foretold by the Hebrew prophet, is King Messiah or the great angel of the divine presence ¹.

Thus it appears, that the very natural supposition on the part of the disciples, that *our Lord's prophecy relative to the utter dilapidation of the*

¹ See Midrash Tillim in Martin. Pug. Fid. par. iii. dist. 3. cap. 16. p. 847, 848. Agreeably to such an opinion, Justin Martyr assures us, that the Jews of his time, though they would not allow Jesus of Nazareth to be the Christ, yet confessed, that their expected Messiah both would suffer and would reign and would be God adored with divine worship.

“ Ἀς δ' ἂν λέγωμεν αὐτοῖς γραφὰς, αἱ διαρρήδην τὸν Χριστὸν καὶ παθητὸν καὶ προσκυνητὸν καὶ Θεὸν ἀποδεικνύουσιν, ἃς καὶ προανιστόρησα ὑμῖν, ταύτας εἰς Χριστὸν μὲν εἰρῆσθαι ἀναγκαζόμενοι συντίθενται, τοῦτον δὲ μὴ εἶναι τὸν Χριστὸν τολμῶσι λέγειν· ἐλεύσεσθαι δὲ, καὶ παθεῖν, καὶ βασιλεῦσαι, καὶ προσκυνητὸν γενέσθαι Θεὸν, ὁμολογοῦσι. ” Justin. Dial. cum Tryph. p. 229.

It is remarkable, that Trypho and his Jewish friends, to whom this assertion is specifically addressed, never controvert its accuracy. I have been the rather induced to cite the present passage, because Dr. Priestley and others of his school are in the habit of stating, that the Jews, in the time of our Saviour and immediately subsequent to his time, professedly expected nothing ~~more~~ than a mere man in their promised Messiah. At a later period, many of them may have taken up this opinion probably in opposition to the doctrine of the Christian Church: but the testimony of Justin is express, that, in his day, or about the year 140, the Jews believed, that their Messiah would be Θεὸν προσκυνητὸν God worshipped with divine adoration.

temple and Zechariah's prophecy relative to the sacking of Jerusalem spoke of one and the same event, would necessarily lead them to join together in a single question *an inquiry as to the time when the temple would be subverted and an inquiry as to the time when Christ would come*. For, since Zechariah makes the coming of Jehovah-Messiah to synchronise with the sacking of Jerusalem, and since the disciples imagined that our Lord announced the *same* sacking of Jerusalem as that which Zechariah had already announced; it was impossible for them to dis sever the two inquiries, *When Christ would come*, and *When the temple would be subverted*¹.

¹ I cannot believe, as some commentators appear to have imagined, that the combination of these two inquiries, on the part of the disciples, arose from their recollection of Christ's *antecedently delivered* prophecy, respecting his figurative advent to destroy Jerusalem through the secondary human agency of Titus and the Romans; as detailed in Luke xvii. 22—37, and as referred to in Matt. xvi. 27, 28. Mark viii. 38. ix. 1. Luke ix. 26, 27. For, although, in that *chronologically earlier* prophecy, the two circumstances of *the subversion of the temple* and *the advent of Christ* are *virtually combined*: yet, as, in that prophecy itself, neither Jerusalem nor the temple are ever once *mentioned*; so it is perfectly clear, that, even after the resurrection of Christ, and therefore *a fortiori* when he discoursed from the mount of Olives, the disciples did not *understand* the import of the *earlier* prophecy in question: because, if they *had* then understood it, the report could never have gone abroad among them, that, because our Lord had intimated the tarrying of St. John in this world to the day of his advent, *therefore* St. John should never die. John xxi. 21—23. Hence, if, at the

2. The disciples, however, when they ask *the time of the temple's subversion*, not only ask additionally *the sign of Christ's coming*, but likewise *that of the end of the age*. We have now, therefore, to inquire, whence they learned this second phrase, and what they meant by it.

The phrase itself is chronological: and, by the

time of its delivery, they did not understand the purport of the earlier prophecy detailed in Luke xvii. 22—37; they certainly could not have been induced by *that* prophecy to unite together the two apparently unconnected inquiries, *When Christ would come*, and *When the temple would be subverted*.

The meaning of the earlier prophecy they did not understand; I conceive, until the descent of the Holy Ghost. They were then fully inspired, among other matters, to understand its import: and, accordingly, its true meaning being henceforth made known to the Church, the Christians in Jerusalem availed themselves of this knowledge to escape to Pella when the Romans began to invest the metropolis.

What Dr. Whitby and Bp. Newton say on the subject is, to myself at least, altogether unsatisfactory.

Doubtless, in the abstract, the disciples might, by *the end of the age*, mean to express *the end of the Jewish polity and the Levitical Dispensation*. But I see not, how they could associate the phrase, in *this* sense, with *an expected coming of Christ*; unless they had *anteriorly* known, that *the coming of Christ*, already predicted in the earlier prophecy detailed in Luke xvii. 22—37, denoted *the figurative coming of Christ to destroy Jerusalem by the agency of the Romans*. Respecting any such interpretation, however, they were certainly, at *that* time, ignorant; as we learn, with sufficient distinctness, from John xxi. 21—23. See Whitby's Comment. on Matt. xxiv. 3. and Bp. Newton's Dissert. on the Proph. dissert. xviii. vol. ii. p. 212—215.

disciples in their question, it is employed, so as plainly to shew; that, in their judgment, *the end of the age* and *the coming of Christ* are synchronical.

What, they ask, is the sign of thy coming and of the end of the age? Now they could not know, that *the coming of Christ* and *the end of the age* were synchronical, unless they had learned it from some one of the ancient prophets. Hence, if we can discover the passage where *the coming of Christ* is described as synchronising with *the end of the age*, we shall both ascertain the age or great chronological period to which the disciples allude, and we shall learn the authority on which they make *the end of that age* and *the coming of Christ* to synchronise. This passage will be found in Daniel's vision of the four great beasts.

*I saw in the night visions: and, behold, one like the son of man came with the clouds of heaven, and came to the Ancient of days; and they brought him near before him. And there was given to him dominion and glory and royalty, that all people, nations, and languages, should serve him*¹.

The coming of the Messiah, which is here described, synchronises with the time of the end or with the termination of the latter three times and a half: for the Messiah comes, finally to destroy the little horn of the Roman beast; and the little horn of the Roman beast is destroyed, at the end of its

¹ Dan. vii. 13, 14.

permitted reign of a time and two times and the dividing of a time¹. It is evident, therefore, that *the end of the age*, which the disciples rightly judged to synchronise with *the coming of Christ*, is the time of the end or the end of the latter three times and a half: and it is further evident, that their authority for asserting this synchronism was an ancient prophecy of Daniel.

3. We may now very plainly see the reason, why the disciples asked, in a single question, both *When the temple should be subverted*, and *What should be the sign of Christ's coming and of the end of the age*.

They supposed, naturally though erroneously, that our Lord and Zechariah spoke of *one and the same* calamity as impending over Jerusalem and the temple: whereas our Lord spoke of *the destruction of the temple by Titus*, while Zechariah spoke of *the sack of Jerusalem at the epoch of the even yet future restoration of Judah*. Hence, as Zechariah made a coming of the Messiah to synchronise with the sack of Jerusalem which *he* predicted; so they concluded, that this same coming of the Messiah would also synchronise with that destruction of the temple which *Christ* predicted: and, as Daniel made a coming of the Messiah to synchronise with the end of the latter three times and a half; so they were obviously led to speak of the coming of the Messiah, as synchronising with the

¹ Dan. vii. 11, 13, 14, 25, 27.

end or completion of the age or the grand prophetic period which had already been specifically determined.

II. The purport of the question put by the disciples having thus been ascertained, we may now proceed to settle the relative chronology of two important epochs: *the coming of Christ as announced in that prophecy of our Lord which is at present under consideration*; and *the commencement of that figurative day of judgment, marked by an universal concussion of the heavenly powers, in the midst of which his announced advent occurs.*

1. With respect to that *coming of Christ* which is announced in the prophecy of our Lord at *present* under consideration, we must carefully distinguish it, though the two have often been confounded together, from yet *another* coming of Christ: a coming, which is also foretold by our Lord, which clearly synchronises with the destruction of Jerusalem by Titus, and which is passingly alluded to even in the prophecy *now* before us.

On a *former* occasion, our Lord had predicted one of his figurative advents, under such peculiar phraseology and with such a combination of circumstances, that no doubt can be entertained of his *then* referring to the desolation of Jerusalem by the Romans. When he delivered *that* prophecy, he sufficiently fixed both the time and the locality of his *then* announced figurative advent. For, in manifest allusion to the congregating of the Roman

standards against the devoted city, he declared ; *Wheresoever the body is, thither will the eagles be gathered together*. And the circumstances, which, in a hortatory form, he combined with that advent ; namely, that *the individual on the house-top should not come down to take away his stuff in the house*, and that *the individual in the field should not turn back to take up his garment* : these circumstances, after the inspiring descent of the Holy Ghost on the day of Pentecost, came at length to be so fully understood by the early Christians, that, when they beheld the Roman eagles compassing Jerusalem, they forthwith, on the strength of their Master's prophecy, retired to Pella¹.

To this *anteriorly predicted* advent, which synchronises with the destruction of Jerusalem by Titus, our Lord passingly refers even in the prophecy *now* under consideration. For, when he reaches that part of it, which respects the desolation of the Jewish capital, he remarks : *As the lightning cometh out of the east, and shineth even unto the west ; so shall also the coming of the Son of man be : for, wheresoever the carcass is, there will the eagles be gathered together*². But *this* advent, thus passingly referred to, is assuredly *not* the advent, which stands out so prominently conspicuous in the *present* prophecy. *That* ad-

¹ Luke xvii. 22—37.

² Matt. xxiv. 27, 28.

vent, though often confounded with the figurative advent which synchronises with the sack of Jerusalem by Titus, is, in truth, *chronologically* determined to a totally different epoch. The destruction of Jerusalem by Titus, when the Roman eagles were gathered together to the putrid carcase of the Hebrew Polity, is foretold in the earlier part of our Lord's *present* prediction : but the figurative advent, which makes so conspicuous an appearance in *that* prediction, instead of synchronising with the sack of Jerusalem by Titus, occurs not until the end of the long dispersion of Judah and until the fulfilment of the times of the Gentiles. Hence, the vulgar error being thus corrected, we shall now have a clue, by which we may easily determine the relative or comparative chronology of the figurative advent, which is announced in the prediction of our Lord at *present* under consideration.

This figurative coming of the Son of man to temporal judgment, unlike his *other* figurative coming to visit Jerusalem through the human agency of Titus and the Romans, occurs, as St. Luke has recorded the prophecy, at the close of the times of the Gentiles and at the end of the long dispersion of Judah among all nations¹. But the long dispersion of Judah, as we are assured by Daniel, ceases not until the close of the latter three times and a half, which constitute the second

¹ Luke xxi. 24—27.

moiety of the seven times of the Gentiles¹. Consequently, *this* figurative coming of the Son of man occurs at the end of the latter three times and a half.

Such being the case, from these premises I establish the following synchronisms.

(1.) The coming of the Son of man in the clouds with great power and glory, here foretold by our Lord, is the same, as the coming of one like the Son of man in the clouds of heaven to receive dominion and glory and royalty, foretold by Daniel in his vision of the four great beasts².

For the coming of the Son of man, here foretold by our Lord, takes place at the end of the times of the Gentiles, and, consequently, at the end of the latter three times and a half: while the coming of the Son of man, foretold by Daniel, takes place at the end of the same three times and a half. Therefore, one and the same event is alike foretold by Daniel and by our Lord.

(2.) The coming of the Son of man, here foretold by our Lord, is the same, as the standing up of the great prince Michael for the children of Judah, foretold by Daniel in his concluding vision³.

For the coming of the Son of man, here foretold by our Lord, occurs at the end, both of the desolation of Judah, and of the latter three times and

¹ Dan. xii. 6, 7.

² Matt. xxiv. 30. Mark xiii. 26. Luke xxi. 27. Dan. vii. 13, 14.

³ Dan. xii. 1.

a half: while the standing up of Michael, foretold by Daniel, similarly occurs at the end, both of the dispersion of the holy people, and of the latter three times and a half¹. Therefore one and the same event must be alike foretold both by Daniel and by our Lord.

(3.) The coming of the Son of man, here foretold by Christ, is the same, as the bright coming of the Lord, foretold by St. Paul in his prophecy of the man of sin².

For the coming of the Son of man, here foretold by Christ, is the same, as the coming of the Son of man, foretold by Daniel in his vision of the four great beasts. But the Son of man, as foretold by Daniel, comes to destroy the little horn of the Roman beast: and the Lord, as foretold by St. Paul, comes to destroy the man of sin. Now the little horn and the man of sin are the same character. Therefore, since the Son of man as foretold by Christ and Daniel, and the Lord as foretold by St. Paul, come for the self-same purpose and at the self-same time, their respective advents must plainly be identical.

(4.) The coming of the Son of man, here foretold by Christ, is the same, as the coming of the Word of God, foretold by St. John in the Apocalypse .

¹ Luke xxi. 24, 27. Dan. xii. 1, 6, 7.

² 2 Thess. ii. 8.

³ Rev. xix. 11—21.

For the coming of the Son of man, here foretold by Christ, takes place, at the end of the latter three times and a half, and for the purpose (as we learn from Daniel) of finally destroying the Roman beast and his little horn : while the coming of the Word of God, foretold by St. John, takes place, for the same purpose, and at the same epoch ; inasmuch as it occurs under the seventh vial, which is poured out at the close of the latter three times and a half¹. Therefore one and the same event is alike foretold by Christ and by St. John.

Thus it appears, that the coming of the Son of man here foretold by Christ, the coming of the Son of man foretold by Daniel, the standing up of Michael foretold by Daniel, the bright coming of the Lord foretold by St. Paul, and the coming of the Word of God foretold by St. John, are all identical : for they all take place, at the same time, and for the same purpose.

But that time is, the end of the age, or the end of the times of the Gentiles, or the end of the desolation of Judah, or the end of the seven times, or the end of the latter three times and a half : for all these points, however differently expressed, are synchronical. Hence, if the latter three times and a half expire in the year 1864 ; the predicted coming of the Son of man, to destroy the little horn and to deliver the dispersed of Judah, will occur immediately after the expiration of that year.

2. There is yet another epoch, which it is of no

¹ See below book ii. chap. 4. § II. 2.

small importance to ascertain : I mean the epoch of that *figurative day of judgment*, in the midst of which, while the sun is darkened and the moon ceases to give her light and the stars fall from heaven, our Lord places the occurrence of his announced figurative advent.

Now this epoch is not identical with the epoch of the *literal* day of judgment : for, although the poetical machinery of that *figurative* judgment-day is borrowed from the awful realities of the *literal* judgment-day, and although such a circumstance may easily mislead a careless reader to confound the *one* day with the *other* day ; yet we shall always find some chronological mark or circumstance associated with the *former*, which will clearly and effectually distinguish it from the *latter*.

Nothing can be more magnificently sublime than the description which Daniel has given us of this same figurative day of judgment.

*I beheld, till the thrones were set and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool : his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him : thousand thousands ministered unto him, and ten thousand times ten thousand stood before him : the judgment was set, and the books were opened*¹.

¹ Dan. vii. 9, 10.

The machinery here employed is so obviously borrowed from the great day of final retribution, though doubtless in the arrangement of the court (as it has been well observed by Mr. Mede) with an allusion to the formalities of the Jewish Sanhedrim, that probably most readers are led to imagine the subject of the prediction to be the *literal* day of judgment: yet, as we proceed, it is abundantly clear, that the events, described in this high strain of poetry, all take place *upon earth*, long before the dissolution of our present mundane system, and long before the *literal* judgment both of the quick and of the dead. The thrones are placed, indeed; and the Ancient of days takes his seat upon the tribunal: but the whole of this is done, for the *sole* purpose of temporally judging and destroying the corrupt Roman Empire; which, by the machinations of the little horn, had been seduced into doctrinal apostasy and into active persecution. Accordingly, as the Roman Empire neither is, nor can be, judged any where save in this *present* world: so, even when the judgment in question is *closed*, Messiah and his saints have a kingdom allotted to them *under* the whole heaven¹. But, if their allotted kingdom be *under* the whole heaven: then, indisputably, it must be *upon* this present earth. Hence we clearly learn, that the judgment, described by Daniel, occurs in the world which we *now* inhabit: and hence also, be-

¹ Dan. vii. 11, 13, 14, 25, 26, 27.

cause circumstances are said to follow it which plainly *cannot* follow the *literal* day of judgment, we no less clearly learn, that it long precedes the *literal* judgment-day at the ultimate universal consummation.

Exactly the same remark applies to St. John's parallel account of this figurative day of judgment.

*I saw thrones ; and they sat upon them : and judgment was given unto them*¹.

This judgment, which the Apostle beheld *still sitting* at the commencement of the Millennium, he describes, as *beginning to sit* synchronically with the first sounding of the seventh apocalyptic trumpet.

*The seventh angel sounded : and there were great voices in heaven, saying ; •The sovereignty of the world has become our Lord's and his Christ's : and he shall reign for ever and ever*². *And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying : We give thee thanks, O Lord God Almighty, which art and wast and art to come, because thou hast taken thy great power and hast exercised thy sovereignty. And the nations were angry, and thy wrath is come : and it is the season of the dead to be judged ; the season also to give recompense to thy ser-*

¹ Rev. xx. 4.

² Instead of the common reading, ἐγένοντο αἱ βασιλεῖαι, I adopt that preferred by Griesbach, ἐγένετο ἡ βασιλεῖα.

vants the prophets, and to the saints, and to those that fear thy name, small and great ; the season also to destroy them, who destroy the earth ¹.

Here, again, the machinery is borrowed from the great day of final retribution : yet it is perfectly clear, that the day of judgment thus described cannot be the *literal* day of judgment. At the *literal* day of judgment, this world is brought to a close ; and nothing terrestrial *succeeds* it. But the day of judgment described by St. John, like the day of judgment described by Daniel, is *followed* by various important transactions *upon* the identical earth which we now inhabit. Christ and his saints reign a thousand years : at the end of those thousand years, Satan deceives the nations which are in the four quarters of the earth, and therefore obviously *upon* the earth : these nations, having formed themselves into a great antichristian confederacy, go up on the breadth of the earth, and therefore still *upon* the earth, for the purpose of attacking the saints and the beloved city : fire from heaven destroys them : and at length the *literal* day of judgment arrives, when the dead, both small and great, stand before God ². Hence it is evident, that the day of judgment, which the Apostle describes as commencing with the seventh apocalyptic trumpet, cannot be the *literal* day of judgment at the end

¹ Rev. xi. 15—18.

² Rev. xx. 4—15.

of the world. In fact, it not only precedes the literal day of judgment by more than a thousand years; but, like the parallel judgment described by Daniel, it commences *upon earth*, and has for its object the temporal destruction of the self-same apostatic Roman Empire ¹.

The *rationalè* of the arrangement, which we have been considering, I take to be this.

God, though invisibly, is not therefore the less efficaciously, the moral governor of the world which we inhabit. In this character, as the Psalmist remarks, *his judgments are in all the earth* ².

But, while God's dealings even with *individuals* may all be thus viewed, as essentially judicial, or as the result of a fixed system of operative interference; his dealings with *nations* are yet *more* strictly and *more* properly so many acts of direct judgment: for, since nations, *as* nations, exist only in the *present* world; it is clear, that, in this *present* world only, can they be judged.

Such being the case, the judicial punishment or destruction of a nation is, to *that* nation, the day of judgment, or the great day of the Lord's controversy, or the day of the Lord's judicial advent: for, in the very nature of things, to no other judgment can a nation, *as* a nation, be subjected.

This circumstance has introduced a system of

¹ Compare Dan. vii. 11, with Rev. xix. 19—21.

² Psalm cv. 7. Compare Jerem. i. 16.

very peculiar phraseology into the writings of the Hebrew prophets.

Wicked *nations* have their day of judgment *in* this world ; when, in their national capacity, they are arraigned and convicted and temporally punished : wicked *individuals* have their day of judgment *at the end of* this world ; when Christ, at the time of his second advent to judge both the quick and the dead, will finally pronounce, upon each person, his irrevocable sentence of happiness or of misery. The similarity of these two judgments, in regard to *principle*, could not be overlooked : hence, in a mode of composition, which specially affects hieroglyphical grandiloquence, we shall not wonder to find, that all the solemnities of the future *literal* day of judgment, such as the second advent of the Messiah, the erection of his dread tribunal, his awful session as an universal judge, his infliction of punishment upon the impious, and his award of retribution to the pious, should be employed, symbolically, to represent, the *temporal* judgment of a wicked nation, and the *temporal* deliverance of God's faithful people, on this present sublunary globe. In short, the literal future judgment both of the quick and of the dead, and the literal second advent of Christ with the clouds of heaven, are poetically, though appropriately, used, as a type or symbol or hieroglyphic of *any* eminent judgment, inflicted here below, upon *any* impious nation or community, through the in-

strumentality of those secondary causes which God may be pleased to call into effective action.

Of this remarkable phraseology, instances occur perpetually in the mystic volume of prophecy : and, respecting its true import, we cannot doubt ; because the requisite explanation has been afforded by the occurrence of the predicted event itself.

Thus, if Babylon is to be destroyed by the instrumentality of the Medes and Persians : the great day of the Lord is said to come, the sun and the moon and the stars are darkened, the heavens are shaken, and the earth is removed out of its place, in the wrath of the Lord of hosts and in the day of his fierce anger ¹. Thus, if Egypt is to be judicially visited : behold, the Lord rideth upon a swift cloud, and shall come into Egypt ; and the idols of Egypt shall be moved at his presence ; and the heart of Egypt shall melt in the midst of it ². Thus, if Assyria is to be punished : behold, the Name of the Lord cometh from afar, burning with his anger, and the burden thereof is heavy ; he causeth his glorious Voice to be heard, and sheweth the lighting down of his arm with the indignation of his anger and with the flame of a devouring fire and with scattering and tempest and hailstones ; through the Voice of the Lord, the Assyrian is beaten down ; Tophet is ordained of old, yet for the king it is prepared ; he hath made it deep and

¹ Isaiah xiii. 1—13.

² Isaiah xix. 1.

large ; the pile thereof is fire and much wood ; the breath of the Lord, like a stream of brimstone, doth kindle it ¹.

In all these, and in numerous parallel cases, the language is purely *figurative*. God's *temporal* judgments upon the nations are abroad : and, therefore, of such *temporal* judgments, the *literal* future day of judgment and the *literal* second advent of the Lord are employed, as the conventionally fixed symbol or hieroglyphic. When Babylon, and Egypt, and Assyria, were respectively visited : it is clear, that nothing *supernatural* occurred. Yet, to express these matters, the day of judgment and the second advent of the Lord are not thought to be images too magnificent. They are employed, only as parts of a regular and determinate system : and, whatever ideas of undue exaggeration they may convey to the minds of those, who either have never studied the subject, or who have studied it but superficially ; they were, to the pupils of the Hebrew prophetic school, well known, in such usage, to be nothing more than mere conventional hieroglyphics.

From the prophets of the Old Testament the same phraseology passed to the prophets of the New Testament : and, accordingly, Christ himself, the greatest of prophets and the divine inspirer of all other prophets, distinctly teaches us, how we ought to understand *any* predicted *judicial* coming

¹ Isaiah xxx. 27—33.

on his part, which stands *chronologically* distinct from his *literal* second advent to judge both the quick and the dead at the final consummation of all things. When it was promised to St. John, that he should tarry until the coming of the Lord : the promise was fulfilled, not by the Apostle's living to the day of the *literal* second advent, and consequently (as the saying went erroneously abroad among the brethren) by his exemption from the death of the body ; but by his living to witness the *figurative* coming of the Lord, to destroy Jerusalem, and to dissolve the Jewish polity, through the merely human agency of Titus and the Romans¹.

To expect, as some have expected, any *literal* coming of Christ, to consume the man of sin and to overwhelm the antichristian confederacy *anterior* to the commencement of the thousand years of blessedness, is, in truth, to violate the whole principle of prophetic symbolisation². The final day of judgment and the second advent of the Messiah are employed, as the conventional hieroglyphic of *any one* of God's *terrestrial* judgments, through the agency of second causes, upon an impious and incorrigible nation ; whether that nation be Babylon, or Egypt, or Assyria, or Judah, or Rome : but this final day of judgment and this second advent of the Messiah occur not *themselves*, until the grand consummation of all things ; when, the thousand

¹ John xxi. 20—23. Compare Luke xvii. 22—37. Matt. xvi. 27, 28. xxiv. 27, 28. Mark ix. 1. Luke ix. 26, 27.

² 2 Thessal. ii. 8. Rev. xix. 11—21.

years of blessedness having expired and the confederacy of Gog and Magog having been destroyed, the heavens, at some undefined epoch known to God alone, shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth and the works that are therein shall be burned up¹.

This necessary distinction, between *the type* and *the antitype*, or *the symbol* and *the thing symbolised*, ought ever to be borne in mind by the prudent and sober-minded expositor of prophecy : for, without such a key to the figurative language of Holy Scripture, he will incur no small danger of being betrayed into the wild fancies of the ancient Millennarians. The *existence* of a thousand years of blessedness, after 'the destruction of the Roman antichristian confederacy at the close of the latter three times and a half, no one, who has studied the sacred volume with even moderate attention, will be disposed to deny. But an admission of the *existence* of the Millennium does not involve or require the untenable opinion, that the Millennium itself will be ushered in by a *literal* or *personal* manifestation of the glorified Redeemer².

We may now inquire, what, agreeably to the arrangement of Daniel and St. John, is the true commencement of the temporal judgment of the Roman Empire : and, when this has been esta-

¹ Matt. xxiv. 36. 2 Pet. iii. 10.

² This subject will be resumed below. See book vi. chap. 8. § VII.

blished, we shall then also be able to point out that portion of our Lord's prophecy, with which it synchronises.

(1.) From the writings of Daniel we may learn the *proper relative position* of this temporal figurative judgment-day, but we cannot learn its *precise chronological commencement*.

The coming of the Son of man with the clouds of heaven takes place, as we have already seen, at the close of the latter three times and a half, or at the expiration of the seven times of the Gentiles, or at (what Daniel calls) the end and the time of the end. Now, according to Daniel, this figurative day of judgment commences *before* the coming of the Son of man : for he *first* beholds the Ancient of days sitting in judgment upon the Roman beast and the little horn ; and then *afterward*, when the process has continued for some indefinite space of time, he sees one, like the Son of man, coming with the clouds of heaven to the Ancient of days, and brought near before his throne¹. Hence the order of events is plainly this.

The judgment of the Roman beast commences with the session of the Ancient of days : *after* that judgment has continued for some undefined space, the Son of man makes his appearance in the clouds of heaven, and is brought near to the *already* seated Ancient of days ; to whom he becomes a judicial assessor ; and then, at length, through the

¹ Dan. vii. 9—13.

special agency of the Son of man (as we are assured by St. John¹), the Roman beast and his little apostate horn are destroyed.

The coming of the Son of man, however, and the destruction of the Roman beast, alike take place, at the end of the latter three times and a half, or at the time of the end. Therefore, this figurative day of judgment, commencing (according to Daniel) *before* the coming of the Son of man, must obviously commence also *before* the end of the latter three times and a half. Accordingly, the angelic interpreter remarks of this judgment, that it *shall sit, and they shall take away the dominion of the little horn by consuming and destroying it* UNTO THE END².

Here we are taught, that the judgment upon the Roman beast sits, *unto the end, or unto the time of the end*: that is to say, it sits unto the end of the latter three times and a half, when the Son of man comes with the clouds of heaven. But, if it sits *unto* the end of that period, it must plainly *begin* to sit *before* the end of that period. The assertion, therefore, of the interpreter exactly agrees with that previous arrangement of the vision, in which Daniel beheld the judgment commence with the session of the Ancient of days, *before* he beheld the Son of man come to the Ancient of days in the clouds of heaven.

Thus we learn from Daniel, that this figurative

¹ Rev. xix. 11—21.

² Dan. vii. 26.

judgment-day commences *before* the coming of the Son of man and consequently *before* the end of the latter three times and a half: but, *how long* before, or at what *particular* chronological point, it commences, he does not teach us.

(2.) The deficiency is supplied by St. John: for we may learn from him, not only the *proper relative position* of this figurative judgment-day, but likewise its *precise chronological commencement*.

The seventh apocalyptic trumpet, as I shall hereafter shew at large, comprehends within its own greater period the seven successive smaller periods of the seven vials¹. Hence the commencement of the seventh trumpet chronologically *precedes* the commencement of the seventh vial. But, according to St. John, this figurative day of judgment commences with the seventh trumpet, while the coming of Christ takes place under the seventh vial². Therefore St. John teaches us, in strict accordance with Daniel, that this figurative day of judgment commences *before* the coming of the Son of man and consequently *before* the end of the latter three times and a half.

But he does more than simply teach us, that this figurative judgment-day commences *before* the coming of the Son of man: he likewise additionally teaches us, that it commences *with* the sounding of the seventh trumpet which introduces

See below book ii. chap. 4. § I. 3.

Rev. xi. 15—18. xvi. 17. xix. 11—16.

the third great woe. Hence, if we can ascertain the chronological commencement of the third great woe, we shall also ascertain the chronological commencement of this figurative judgment-day. Now, as we shall hereafter see in its proper place, we have abundant reason to believe, that the seventh trumpet began to sound, and that the third great woe commenced, in the year 1789¹. Therefore, this figurative judgment, upon the Roman Empire and its apostate little horn, must have commenced also in that same year. Such being the case, we ourselves have witnessed the commencement of the period in question: a period, during which (according to the highly figured language of Daniel) the Ancient of days sits in judgment, upon the Roman beast and the little horn, to take away his dominion, by consuming and destroying it unto the now rapidly approaching end of the latter three times and a half; a period during which (according to the similarly figured language of St. John) the Lord God takes to himself great power and judges the allegorical dead of the Roman world, while the nations are angry in this peculiar time of the divine wrath.

Thus it appears, that, as the coming of the Son of man takes place, under the seventh apocalyptic vial, and at the close of the latter three times and a half which we have some reason to believe will expire in the year 1864: so this figurative judg-

¹ See below, book vi. chap. 2. § III.

ment-day commences, *before* the close of the latter three times and a half, and *with* the sounding of the seventh apocalyptic trumpet which we have good reason to believe began to sound for the introduction of the third great woe in the year 1789.

(3.) The true commencement of this figurative judgment-day having been established, agreeably to the arrangement of Daniel and St. John, we shall now be able to point out that portion of our Lord's prophecy, with which it must be viewed as synchronising.

We have seen, that Daniel and our Lord and St. John all agree in placing the coming of the Son of man at the close of the latter three times and a half or at the close of the seven times of the Gentiles. Hence, whatever one of these three great prophets places *immediately before* the coming of the Son of man, that circumstance must undoubtedly synchronise with the parallel event or events which the two others also place *immediately before* that coming.

Now the event, or rather the continuity of action, which Daniel and St. John place *immediately before* the coming of the Son of man, is the figurative judgment of the Roman beast and his little horn, which is opened (according to Daniel) by the Ancient of days or (according to St. John) by the Lord God Almighty.

Therefore, the continuity of action, which our Lord places *immediately before* the coming of the Son of man, must also be the figurative judgment

of the Roman beast and his little horn, in whatever diversity of language it may be described.

The continuity of action, however, which our Lord places *immediately before* the coming of the Son of man, are those signs in the symbolical sun and moon and stars with that violent agitation of the allegorical sea, which, as his discourse is variously reported by Matthew and Mark, occur, partly *in* the days of the Jewish tribulation, and partly *immediately after* the close of that tribulation; or, in other words, since the Jewish tribulation terminates with the latter three times and a half, partly *before* the close of those three times and a half, and partly *immediately after* their close: for he makes the dreadful political convulsions thus symbolised to be the *token* or *harbinger* of the coming of the Son of man, just as the budding of a fruit-tree is the *token* or *harbinger* of approaching summer.

Consequently, the signs in the heavenly bodies and the agitation of the sea, or (in unfigured language) the political convulsions thus symbolised, occupy the same chronological place relatively to the coming of Christ in our Lord's discourse, that the commencement and progress of this figurative day of judgment occupy in the predictions of Daniel and St. John: for they alike occur *immediately before* that coming.

Hence we may be certain, that the political revolutions, which in our Lord's discourse *precede* and *usher in* the coming of the Son of man, are

the same as the figurative judgment of the Roman beast and his little horn, which similarly commences *before* the coming of Christ in the predictions of Daniel and St. John.

But this figurative judgment-day commences with the sounding of the seventh apocalyptic trumpet, which introduces the third great woe: and the seventh apocalyptic trumpet, as we have sufficient reason to believe, began to sound in the year 1789.

Therefore, those earlier political revolutions, which our Lord foretells as occurring *in* the days of the Jewish tribulation or *before* the end of the latter three times and a half, and which he describes under the usual prophetic imagery of the darkening of the sun and moon and the falling of the stars from heaven and the distress of nations upon the earth and the roaring of the sea and the waves: those earlier political revolutions began to take place in the year 1789, from which epoch, as we all are witnesses, the Roman world has been convulsed to its very centre.

The revolutions, which occur *in* the days of the Jewish tribulation or *before* the end of the latter three times and a half, will be followed by others, which our Lord places *immediately after* the close of the Jewish tribulation or *immediately after* the end of the latter three times and a half. These later revolutions occur, therefore, at what Daniel calls *the time of the end*; a brief period apparently of a single year, which synchronises with

the seventh apocalyptic vial : and the two series, namely *the revolutions* IN *the days of the Jewish tribulation* and *the revolutions* IMMEDIATELY AFTER *the close of the Jewish tribulation*, jointly constitute the prophetic judgment of the Roman beast and the little horn.

All these awful signs, as we are assured by Christ, are the *tokens* and *harbingers* of his speedy coming at the end of the seven times of the Gentiles or at the end of the latter three times and a half : and, accordingly, in the very midst of the second series of revolutions, as we learn from Daniel and St. John, when the antichristian faction is in the height of its triumph, the great prince Michael will stand up for the dispersed remnant of Judah, and the Son of man will figuratively come to the judicial destruction of the Roman wild-beast and his Latin confederates ¹.

This declaration of our Lord perfectly agrees with the chronological arrangement, which facts have led me to adopt. The revolutions, which mark this figurative day of judgment and which Christ declares to be the tokens of his speedy coming, commenced with the sounding of the seventh apocalyptic trumpet in the year 1789 : and his figurative coming itself will take place, in the midst of some yet future revolutions, at the end of the seven times of the Gentiles or at the end of the latter three times and a half ; both which periods,

¹ Dan. xi. 40. xii. 1 Rev. xix. 11—21.

as we have much reason to believe, expire alike in the year 1864.

III. The way having been thus prepared by this preliminary discussion, through which the prophecy of our Lord has been synchronically harmonised with the prophecies of Daniel and St. John, and in which the import of the question put to Christ by his disciples has been fully considered ; we may now proceed, with some hope of success, to interpret and apply the prophecy itself.

1. Here, the first particular, which offers itself to our notice, is the enumeration of the signs, that were to precede and announce the now rapidly approaching destruction of Jerusalem ; agreeably to the question asked by the disciples, as to the time when the temple should be subverted.

These signs may be enumerated in the following order : the appearance of false prophets, who should assume the name of Christ, and who should deceive the Jews by loudly proclaiming that the time of their deliverance from the Roman yoke was near ; wars and rumours of wars ; the rising up of nation against nation ; great earthquakes in diverse places ; famines and pestilences ; fearful sights and great signs from heaven ; and a general persecution of Christianity, which, though it should *continue* long after the subversion of the temple, should in point of *commencement* precede all the above-specified indications.

(1.) In the period, then, immediately before the destruction of Jerusalem, there were to be impos-

tors, who should assume the name of the Messiah, and who should seek to avail themselves of the hopes and expectations of the Jews.

Accordingly, we have Simon Magus and Dositheus the Samaritan; each of whom claimed to be a manifestation of the Christ or of the great Filial Power of God: we have likewise Theudas; who, in the reign of Claudius, drew many after him by the promise that he would divide Jordan as in the days of old: and, in the reign of Nero, we find similar impostors starting up in such numbers, that they were even daily apprehended and put to death ¹.

(2.) During the same period, there were to be wars and rumours of wars.

Agreeably to this part of the prediction, there was a long series of bloody wars, before the final destruction of Jerusalem, between the Jews and the Romans: and, even when a short-lived peace prevailed, its permanence was interrupted, as in the time of Caligula who ordered his statue to be set up in the temple, by the apprehension of a speedy renewal of hostilities ².

(3.) Nation also was to rise up against nation, and kingdom against kingdom.

As these signs were for the information of the disciples, we must obviously look for their occurrence in the immediate neighbourhood of Jeru-

¹ Bp. Newton's Dissert. on the Proph. vol. ii. p. 216, 217.

² Ibid. p. 218, 219.

saalem. In strict accordance with this natural opinion, we find tetrarchy rising up against tetrarchy and the most violent feuds taking place between the Jews and their neighbours the Syrians. The consequence of such a state, when (as Josephus forcibly expresses it) *every city was divided into two armies*, was; that vast multitudes perished, and that the whole land was polluted with incessant slaughter ¹.

(4.) Synchronically with these calamities were to occur numerous earthquakes, not only in the region of Judèa, but (as our Lord specially predicts) in diverse places.

Accordingly, as we learn from the historians of the times, such concussions happened in Crete, Smyrna, Miletus, Chios, Samos, Rome, Laodicèa, Hierapolis, Colosse, Campania, and Judèa ².

(5.) There were likewise to be dreadful famines and pestilences.

Thus there was the famine in the days of Claudius, which is mentioned by Suetonius and other historians, and which is said in the Acts to have been foretold by Agabus: and thus there were the concomitant pestilences, which famine never fails to bring in its train ³.

(6.) Fearful sights and great signs from heaven are also enumerated by our Lord among the indications of approaching vengeance.

¹ Bp. Newton's Dissert. on the Proph. vol. ii. p. 219—221.

² Ibid. p. 222—224.

³ Ibid. p. 221, 222.

These are mentioned, not only by Josephus, but likewise by the Pagan historian Tacitus. A comet or meteor, in form resembling a sword, hung over Jerusalem for a whole year: a great light shone, during the space of half an hour, round the altar and the temple, when the people were assembled to celebrate the feast of unleavened bread: a cow brought forth a lamb in the midst of the temple: the massy eastern gate of the sacred edifice, which twenty men could scarcely shut and which was fastened by strong bars and bolts, was in the night time seen to open spontaneously: before the setting of the sun, chariots and armies, fighting and besieging cities, appeared in the clouds over the whole country: and, at the feast of Pentecost, as the priests were going into the inner temple by night to perform the wonted service, they heard, first a motion and a noise, and then the voice as of a multitude exclaiming *Let us depart hence* ¹.

(7.) Previous, however, to all these matters, the Christians were to begin to be persecuted for the sake of their religion, to be brought before rulers and councils, and to be imprisoned and slain.

These trials, accordingly, commenced immediately after the miraculous communication of the Holy Ghost, when Peter and John were brought before the Sanhedrim, when the Apostles were cast into the common prison, when Stephen and James were murdered, and when the fires of persecution raged successively under the guidance of Paul and

¹ Bp. Newton's Dissert. on the Proph. vol. ii. p. 224—228.

Herod ¹. Thus early did the troubles of the faithful begin : and all history, whether ecclesiastical or secular, testifies, how long they continued, and how minutely they corresponded with our Lord's description of them ².

(8.) Grievous as such varied calamities should be, Christ, nevertheless, declares them to be the mere beginning of sorrows : *the end*, says he, *is not yet*.

To understand the purport of this declaration, we must advert to the question put by the disciples : for the whole prophecy is, in fact, more or less an answer to that question. The disciples had asked : *What is the sign, when all things relative to the subversion of the temple shall be fulfilled ; and what is the sign, of Christ's coming, and of the end of the age ?* Now they supposed, as we have seen, that the subversion of the temple would synchronise with the coming of Christ and with the end of the great prophetic age mentioned by Daniel : but in this supposition they were mistaken, so far as concerned the subversion of the temple foretold by our Lord. Here, accordingly, he corrects their error, by teaching them, that the calamities which ushered in the sack of Jerusalem were but the beginning of sorrows, and that the end respecting which they had inquired or the end of the great prophetic age was *not yet*.

¹ Acts iv. 1—21. v. 17, 18. vii. 54—59. viii. 1—4. ix. 1, 2. xii. 1—5.

² Bp. Newton's Dissert. on the Proph. vol. ii. p. 229—233.

The troubles, which I am announcing, we may paraphrase his language, are but the beginning of sorrows, and are merely the signs which announce the approaching ruin of Jerusalem. Do not, therefore, hastily and erroneously conclude from their occurrence, that the end of the great prophetic age is near : so far from it, THE END IS NOT YET. Much must be done, before that awful season shall arrive. This Gospel of the kingdom must first be preached in all the world, for a witness unto all nations ; not merely throughout the Roman Empire, but unto every nation of the habitable globe. Then, and not till then, shall come that end of the age, and with it the advent of the Son of man, respecting which you inquire.

Now, according to such an explanation of the language used by Christ, it is evident, that *an universality of the preaching of the Gospel* is an indication, that the end of the great prophetic age is near at hand : and, with this indication, both the calendar of prophecy, and the present state of the world, exactly agree.

From whatever precise chronological point the latter three times and a half ought to be computed, we cannot, as it is well remarked by Bishop Hurd, be *very far removed from their termination* : because a corrupt spiritual Power, which minutely corresponds with the symbolical little horn of the Roman Empire both in time and in place and in character, has been in action at the least twelve

centuries¹. But, if we be thus demonstratively *near* the end of the latter three times and a half and therefore *near* the end of those seven times of the Gentiles which are mentioned by our Lord ; we must also be *near* the end of that great prophetic age, respecting which the disciples inquired, and respecting which Christ declared to them that it was not yet. Hence, if we be *near* the end of the great prophetic age, we must expect, that the Gospel either *has been* preached or *is now* preaching to all nations of the habitable globe : because our Lord has declared, that, when this universal evangelisation shall have taken place, then shall come the end of the great prophetic age in question.

Accordingly, the fact perfectly tallies both with Christ's prediction and with the chronology of the prophetic calendar. It may, at present, I believe, be said, that there is scarcely a region upon the face of the habitable globe, where the Gospel has not, at one time or another, been preached either successfully or unsuccessfully : and it is impossible not to be struck with what may well be deemed one of the most prominent signs of the times, an extraordinary increase of the missionary spirit and an unexampled activity in conveying the Bible to all nations in their own various languages. Meanwhile, the prophetic calendar teaches us to believe, that we have approached *very near* to the expira-

¹ See Bp. Hurd's Introd. to the study of Proph. serm. xi. vol. ii. p. 190—194.

tion of the seven times of the Gentiles and of the *latter three times and a half*, and therefore that we have approached *very near* to the end of that great age respecting which our Lord spoke and his disciples inquired.

Hence we have a two-fold evidence, that we cannot be very far removed from that end of the age or (as Daniel calls it) that time of the end, which, according to our Lord's prediction, is to come, when the Gospel shall have been preached to all nations and when the seven times of the Gentiles shall have expired.

2. The next particular after the signs, which announce the approaching destruction of Jerusalem, is the destruction itself: and this, Christ declares, shall be so complete, that not one stone of the temple shall be left upon another.

(1.) To the circumstances of this event Christ refers that abomination of desolation, which Daniel, in two of his prophecies, had foretold should stand in the holy place or where it ought not to stand: and its appearance he connects with the fact of Jerusalem being compassed with armies¹.

Here I need scarcely remark, that the armies alluded to were the Roman armies, and that the desolating abomination in the holy place denotes the eagles planted within the precincts of the temple. So amply has this part of the prophecy been discussed; the misery of the Jews, the special ca-

¹ Dan. ix. 27. xi. 31.

lamities undergone by the female population of Jerusalem, the remarkable escape of the Christians, and the complete dilapidation of the temple; that it is plainly superfluous for me to dwell more at large on the subject ¹.

(2.) Scarcely need I say more on the rising up of false Christs and false prophets during that disastrous period.

We learn from Josephus, that many such impostors then started up, who promised to the Jews deliverance through the intervention of the Deity: and Hegesippus in Eusebius mentions, that, about the same time, numerous false Christs and false prophets made their appearance. Some of these last led their followers into the desert: and others carried on their imposition within the recesses of secret chambers ².

3. Great, however, as was the misery of the Jews during the siege of Jerusalem, their allotted period of tribulation is by no means limited to the mere continuance of the war. Our Lord, as his prediction is recorded by St. Luke, foretells, that *wrath shall be upon this people, and they shall fall by the edge of the sword: and they shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled.*

¹ See my Dissert. on the Proph. of the lxx Weeks, chap. vi. § IV, V, VI, and Bp. Newton's Dissert. xix. part 2.

² Bp. Newton's Dissert. on the Proph. vol. ii. p. 257—262.

This prophecy carries us far beyond the bare duration of the siege : since from it we learn, that the tribulation of the Jews was to be prolonged to the very end of a period, which Christ denominates *the times of the Gentiles*. Now the times of the Gentiles, as we have already seen, are the seven times of the four great Gentile Empires : and they expire synchronically with their own latter moiety of three times and a half¹. Consequently, the tribulation of the Jews is to continue to the end of that great chronological age or period : and therefore, when that grand period shall have expired, their tribulation will be accomplished, and a brighter day will open upon them.

The tribulation itself is to consist, first in their falling by the edge of the sword, and next in their being led away captive into all nations while their chief city is successively occupied by various tribes of the Gentiles.

Of these particulars, the former was accomplished, in the dreadful wars which took place under Titus and Adrian : and the latter was equally accomplished, in the general dispersion of the Jews which (agreeably to the prediction) continues even to this day, and in the successive occupation of

¹ This synchronism, as I have already observed, is demonstrated by the circumstance, that a *mutually common* event, namely *the restoration of Judah*, alike occurs, both at the end of the times of the Gentiles, and at the end of the latter three times and a half. Luke xxi. 24. Dan. xii. 1, 6, 7. See above, book i. chap. 2. in init. note.

their capital by the Romans and the Saracens and the Latins and the Turks. The Jews are still in captivity among all nations, and Jerusalem is still trodden down of the Gentiles. Therefore, as their tribulation still continues, the times of the Gentiles or the seven calendarian times, which are to bring that tribulation to an end, cannot yet have been fulfilled.

4. Christ has now brought his prophecy down to the close of the seven times of the Gentiles and to the synchronical end of the tribulation of the Jews: he next proceeds to describe the events, which are to occur *about* this important epoch; that is to say, the events which are to occur *immediately before* it and *immediately after* it.

In those days, and immediately after the tribulation of those days, there shall be signs in the sun and in the moon and in the stars. The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers that are in heaven shall be shaken. And upon the earth shall be distress of nations with perplexity; the sea and the waves roaring, men's hearts failing them for fear and for looking after those things which are coming on the earth.

This passage has already been touched upon in settling the chronology of our Lord's prediction: but it is a passage of so much importance, a passage so directly bearing upon the times in which

we ourselves live, that it may well claim a more ample consideration.

IN *those days*, and IMMEDIATELY AFTER *the tribulation of those days*, say St. Matthew and St. Mark, *there shall be signs in the heaven and in the earth*. Now, since St. Luke informs us, that the tribulation of those days expires when the times of the Gentiles expire, the preceding declaration is exactly equivalent to the following one. IN *the times of the Gentiles*, and IMMEDIATELY AFTER *the times of the Gentiles*, *there shall be signs in the heaven and in the earth*.

Here we may observe a most important double notation of time. The signs in question are to occur, not only *immediately after* the tribulation, but likewise *in the days of* the tribulation : that is to say, they are to occur, partly *after* the times of the Gentiles shall have been fulfilled, and partly *in the actual lapse of* those times ; their occurrence is to BEGIN *before* the times of the Gentiles shall have expired, but 'it is to CONTINUE *after* the expiration of those times, so that the times themselves are to expire *in the midst* of the occurrence of the signs.

The accuracy of this double notation is very remarkable, both as it corresponds with the declarations of other parallel prophecies, and as it has hitherto been confirmed by events which have taken place in our own days.

Agreeably to the statement already propounded,

we may observe exactly the same double arrangement in the parallel prophecies of Daniel and St. John¹: and, as prophecy thus harmoniously corresponds with prophecy, so does the event equally correspond with what has been foretold.

I need scarcely to observe, that, in the figured language of the Hebrew seers, the darkening of the sun and moon, the precipitation of the stars, the shaking of the powers of heaven, and the roaring of the agitated sea, images all borrowed from the expected occurrences attendant upon the literal day of judgment, denote vast and extensive political revolutions, by which regularly constituted authorities are penally weakened or subverted, by which princes are judicially hurled from their thrones, by which the limits of nations are changed, and by which scenes of phrensied anarchy and bloodshed are violently introduced.

Now, according to the prediction of Christ, such revolutions are to occur, both *shortly before* the end of the Jewish tribulation at the close of the seven times of the Gentiles, and likewise *immediately after* the accomplishment of that tribulation. But, from the end of the times of the Gentiles, or from the synchronical end of the latter three times and a half, we cannot be *far* removed². Hence, also, we cannot be *far* removed from the end of

¹ See above book ii. chap. 1. § II. 2. (1.) (2.) (3.)

² See above book ii. chap. 1. § III. 1. (8.)

the tribulation of the Jews. But, if we be *near* the end of the tribulation of the Jews, we may expect to behold those dreadful and extensive political revolutions, which, according to our Lord's prophecy, are to commence *in the days of* that tribulation.

Agreeably to this reasonable expectation, has the event turned out : for we have beheld a series of most astonishing convulsions, which have shaken Europe to its very centre, which have displaced ancient authorities, which have hurled princes from their thrones, and which have removed the old land-marks of nations.

• These convulsions have now passed away, like the wild and troubled dream of fevered sickness. But the end is not yet. According both to our Lord and to Daniel and to John, when the times of the Gentiles shall have fully expired, and when the figurative advent of the Son of man to destroy the great Roman confederacy shall be on the very point of occurrence, we must then expect the evolution of yet a *second* series of troubles apparently still more tremendous than even their recent *predecessors*.

Such are the revolutions, which Christ foretells as taking place, partly *in the days of* the tribulation of the Jews, and partly *immediately after* the tribulation of those days. The *first* series, we have ourselves, for the most part, beheld : the *second* series is yet future, commencing, when the

tribulation of the Jews shall have ended, and when the seven times of the Gentiles shall have been fulfilled.

5. The prophecy goes on to inform us, that these awful revolutions are but *signs* of the now rapidly approaching advent of the Son of man : and it intimates, that, just as we may prognosticate the speedy arrival of summer by the budding of the trees ; so, when we see these things beginning to come to pass, we may know, that Christ is near, even at the doors.

This figurative coming of our Lord is that, which occurs at the end of the great prophetic age, or at the close of the seven times of the Gentiles, or at the expiration of the latter three times and a half. Hence, as the signs of this figurative advent have *already* begun to occur, in that *first* series of extraordinary revolutions, which commenced, as we shall hereafter see, with the apocalyptic judicial third woe in the year 1789 : we may reasonably expect, that the advent itself cannot be *very far* distant.

Accordingly, unless I be altogether mistaken in my estimate of prophetic chronology, the seven times of the Gentiles will expire in the year 1864 : and, immediately afterward, that is to say, in the course of the single year which is the most probable measure of Daniel's time of the end or St. John's short period of the seventh apocalyptic vial, the event or series of events, symbolically described as *the coming of the Son of man with the clouds of*

heaven to destroy the irreclaimable antichristian faction, will occur.

When this earthly judgment shall have been completed, then come the days of blessedness, which both Daniel and John describe as evolving, not in the invisible kingdom of heaven, but in the course of the present visible sublunary world ¹.

For such days there must be an adequate preparation : and this, if I mistake not, is set forth, when Christ declares, that the Son of man shall send his messengers with a great sound of a trumpet, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven, and from one end of heaven to the other.

The gathering together of the elect is mentioned, as synchronising with the appearance of our Lord in the midst of those revolutionary signs, which are displayed *immediately after* the close of the tribulation of Judah. Hence it cannot be a gathering of them to the *literal* day of judgment at the final consummation of all things : but it must be some gathering of them upon earth to that completion of the *figurative* judgment at the close of the latter three times and a half, which precedes the long period of the Millennium. Now the *figurative* judgment, which commences with the third apocalyptic woe, and which is completed after the close of the latter three times and a half,

¹ Dan. vii. 14, 22, 27. Rev. xx. 3—9.

will, like the *literal* day of judgment at the proper end of all things, respect both the good and the bad, both God's friends and God's enemies. Consequently, as the latter will be condemned and punished, so the former will be acquitted and rewarded. For this purpose, while the enemies of God, banded together in one great antichristian confederacy, will, in the very midst of their expected triumph, be irrecoverably routed and destroyed : his elect, whether converted Israelites or the faithful among the Gentiles, will be gathered together, into one hallowed community, under the spiritual domination of the Prince of Peace, for the appointed period of an entire millenary ¹.

6. In addition to the political signs of his figurative coming, our Lord has been pleased to give us also a moral sign of it.

As the days of Noah were, so shall also the coming of the Son of man be. For, as, in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark ; and knew not, until the flood came and took them all away : so shall also be the coming of the Son of man.

We have here a sufficiently strong indication, that the period, which immediately precedes the figurative coming of the **Son of man**, will be dis-

¹ Compare Isaiah xi. 10, 12. **xviii. 3**, **Matt. xxiv. 31**. Psalm xlv. Rev. **xix. 6—9. xx. 1—6**. See Bp. Horsley's Serm. vol. i. serm. 4, 5, 6, 7 ; and see below book vi. chap. 8. § v.

tinguished by a spirit of irreligious sensuality. Careless of the future, and intent only upon the present, even in the very midst of the most tremendous revolutions that ever agitated the political universe, men will throw aside all restraint, will consider this world as their sole good, and will systematically devote themselves (so far as lies in their power) to a life of determined voluptuousness. As the time before the flood, in short, was marked at once by lawless violence and by resolute licentiousness of manner; so such also, according to our Lord, will be the time immediately before the coming of the Son of man.

But this is not the only point of resemblance : the period, which precedes the figurative advent of Christ, will not be more distinguished by the prevalence of iniquity, than by the want of faith. The antediluvian world seems to have been eminently characterised by a daring spirit of infidelity, which, originating with Cain the first unbeliever, gradually infected the whole human race save the family of Noah. And, in a similar manner, the postdiluvian world will be in such a state at the time of Christ's figurative advent to destroy the Roman beast and his irreligious faction, that, in a question, which implies the very strongest negation, our Lord asks ; *When the Son of man cometh, shall he find faith on the earth* ¹ ?

How far these several characteristics mark the

¹ Luke xviii. 8.

period in which we are now living, it is not very difficult to determine. The present age has, by infidel writers, been even expressly denominated *the age of reason* : an appellation, which, in *their* phraseology, means no other than *the age of unbelief*. A restless humour, both in religion and in politics, is fretting and fermenting throughout nearly the whole of Europe. The spirit of the God-denying and the Christ-denying Antichrist is diffused, agreeably to the prophecy of St. John, far and wide. These baneful principles, which have been sedulously propagated among the very lowest of the people, are but too evidently accompanied by a spirit of anarchy and by a very general relaxation of morals : for, in fact, the apostles of infidelity and lawlessness are wise enough in their generation to be perfectly aware, that men must be first brutalised by unbelief, ere they be fitted for deeds of bloodshed and rapine and profligacy.

Such are the signs of the times : and, as, on the one hand, they indicate the *near* approach of the figurative coming of the Son of man ; so, on the other hand, even from the very mouth of Infidelity itself, do they serve to establish the truth of divine revelation. The existence of a *lawless spirit of unbelief* is expressly foretold, as the *harbinger* of Christ's judicial advent. Hence, had no such spirit ever been developed, Holy Scripture would have stood convicted of falsehood, while the very circumstance of its development is one of the most striking proofs, that the Bible is indeed the word of

God. The infidel and the blasphemer, even by their infidelity and blasphemy, add another testimony to the truth of the Gospel: and so wonderfully is their madness overruled by him who sitteth in the heavens, that, in labouring to tear down the edifice of revelation, they are unconsciously building up and strengthening it. The unbelief of the present age is nothing more, than what might have been anticipated from prophecy, and what in reality actually *was* anticipated by the illustrious Sir Isaac Newton; nothing more, than what was expressly foretold many centuries ago¹.

7. Yet, while the general context of our Lord's prediction requires us to suppose, that the coming of the Son of man, thus precluded by infidelity and anarchy and licentiousness, is his figurative coming to destroy the antichristian faction at the close of the seven times of the Gentiles: we have reason, I think, agreeably to the double sense of many prophecies, to believe, that his final coming at the literal day of judgment is also not obscurely alluded to. This opinion I am led to adopt from a remarkable parenthetical clause inserted in the midst of the prophecy.

But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but my Father only. Take ye heed: watch and pray; for ye know not, when the time is. And take heed to yourselves, lest at

¹ See Whiston's Essay on the Rev. par. iii. p. 321.

any time your hearts be overcharged with surfeiting and drunkenness and cares of this life ; and so that day come upon you unawares. For as a snare shall it come on all them, that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and stand before the Son of man.

The day and the hour, unknown to all save the Divinity himself, unknown even to the human soul of the Son which (we are told¹) admitted of a *growth* in wisdom, can only be the literal day of judgment at the final consummation of all things : for this character of absolute darkness and uncertainty answers not to the close of the latter three times and a half ; an epoch very distinctly marked out by a specific chronological number, an epoch therefore which may be antecedently calculated (as Daniel calculated the end of the Babylonian captivity of seventy years²) with a high degree of moral probability. Accordingly we find, that, while this awful event is expressly *foretold* in its proper chronological place by the prophet of the Apocalypse, no intimation is given as to the *precise* day and hour when it will arrive. At the close of the latter three times and a half, commence the thousand years during which Christ along with his saints will figuratively reign upon earth : at the close of the.

¹ See Luke ii. 52.

² Dan. ix. 1, 2

thousand years, the impious confederacy of Gog and Magog begins to be formed : and, in due time, that confederacy is miraculously destroyed by fire from heaven. After this, the literal judgment both of the quick and of the dead, in the day of the literal second advent of Christ, takes place ; and the present mundane system, agreeably to the prophecy of St. Peter ¹, is destroyed by a deluge of fire : but nothing is said, as to the *precise* time when this catastrophe will occur ; all that we know on the subject is, that it will be *posterior* to the destruction of Gog and Magog ; *how long* posterior, whether many centuries or a few days, we are not told ². Hence I conclude, that the *literal* day of judgment at the final consummation of all things must needs be that day and that hour which is unknown to all save the Deity.

Such being the case, when our Lord tells us, in close connection with his notice of this unknown day and hour, that, *as the days of Noah were, so shall also the coming of the Son of man be* ; we are almost inevitably led to suppose, that he directs us to look, beyond his *figurative* coming at the close of the latter three times and a half, to his *literal* coming at the *literal* day of doom for the purpose of finally judging both the quick and the dead. If, then, we have any ground for holding this opinion, the signs of Christ's *ultimate* coming,

¹ 2 Peter iii. 7—12.

² Rev. xx.

like the signs of his *figurative* coming at the close of the latter three times and a half, will resemble the signs which preceded the destruction of the old world by water. That is to say, the *literal* day of judgment will suddenly come as a snare upon mankind in the midst of a period, characterised by secularity and profligacy and violence and lawlessness and infidelity. Unawed by the successive judgment and destruction of two antichristian factions, the one at the commencement and the other subsequent to the end of the Millennium, men will again corrupt themselves to such a pitch, that the Gospel, both in belief and in practice, will be well nigh obliterated. *When the Son of Man cometh, shall he find faith on the earth?*

IV. We have now gone through the whole of our Lord's very remarkable prophecy ; which, step by step, leads us, in strict chronological order, from his own time, to the universal judgment both of the quick and of the dead : and, when the three different accounts of it, as given by the three first evangelists, are properly harmonised in one single strain or discourse ; so lucid is the arrangement, that, except a discussion respecting the chronological epoch and the true idea of the prophetic day of judgment and the figurative coming of the Son of man, we have had little to do beyond barely following the tenor of the prediction and comparing it (so far as it has hitherto been accomplished) with the page of history. But we have next to consider a very serious difficulty, which must by no means be passed

over in silence; more especially as the passage, where it occurs, has been the chief ground of that erroneous exposition, which would confine one of the most magnificent prophecies of Holy Writ to the mere destruction of Jerusalem and the temple by Titus.

In all the three evangelists, between *the figurative coming of the Son of man after the end of the tribulation of the Jews and the arrival of that awful day which is known to the Father alone*, our Lord is described as making a solemn declaration, which our English translators have expressed in the following terms.

Verily, I say unto you, this generation shall not pass away, until all these things be fulfilled¹.

Now, from such language, Christ has been understood to intimate, that all those things, which he had been foretelling, should come to pass, ere the then existing generation of men should have been removed by death from off the face of the earth. Such, therefore, being the case, his whole prophecy, until he comes to speak emphatically of *THAT day and THAT hour*, cannot reach beyond the sacking of Jerusalem by Titus: nay some would even refer exclusively, to the same early period, what he says of *THAT day and THAT hour*, plainly as he is then describing the ultimate literal judgment; on the plea, that the *precise* moment when the temple should

¹ Matt. xxiv. 34. Mark xiii. 30. Luke xxi. 32.

be overthrown was known only to the Father, though the Son was commissioned to declare in *general* terms, that it should be destroyed *some time* in the course of the then living generation ¹.

This difficulty has been felt by all those expositors, who, with whatever smaller variations, would view our Lord's prediction as chronologically extending to the very consummation of all things: and they have, consequently, perceived the absolute necessity of endeavouring to remove it.

Yet the difficulty before us is, in truth, more apparent than real. The original word, which our translators have rendered *generation*, has been commonly supposed to denote *the then existing generation of men* or *the generation of men who were contemporary with the Apostles*. But the primary meaning of the word is *a race* or *family* or *nation*: it is only in a secondary sense, that it acquires the signification of *a single generation of contemporaries* ². Let it, then, in the present pas-

¹ See Bp. Newton's Dissert. on the Proph. vol. ii. p. 317, 319—324.

² I subjoin the very accurate and satisfactory exposition of the word, which has been given by Scapula.

Γενεά, ἡ, *Genus, Progenies*. "Ὅφρ' εὖ εἰδῆς ἡμετέρην γενεήν. Homer. Iliad. lib. vi. ver. 150, 151. Ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι. Ibid. lib. vi. ver. 211. Et Philo de vita Mosis. Καταλείπει μὲν πατρίδα καὶ γενεὰν καὶ πατῶν οἶκον. Expon. etiam, *Ætas, Seculum*. Scap. Lex. in voc. Γενεά.

To these authorities may be added an equally decisive one

sage, be understood in its primary and proper sense; and the whole difficulty will vanish: for, in that case, our Lord's declaration will run as follows.

Verily, I say unto you, this nation shall not pass away, until all these things shall have been fulfilled.

The word, which we translate *pass away*, clearly means *to perish* or *to experience dissolution* or *to pass away to destruction*: for the same word occurs, in this precise sense, in the very next verse. *Heaven and earth shall pass away: but my words shall not pass away.* Hence our Lord declares, that, to whatever trials the Jewish nation might be subjected, it should never pass away or perish or be dissolved as a distinct people, until all the things which he had been predicting should have been fulfilled. But his prophecy reaches, to the very consummation of the world, and to the very day of final

from Eschylus. Ὡς ὁμοφρόνως δαίμων ἐνέβη Περσῶν γενεῇ. Pers. ver. 912, 913.

The primary meaning, then, of the word is *a race* or *family* or *nation*: and, accordingly, it is used in this sense, both by the Seventy, and by the writers of the New Testament. Thus, in Gen. xliii. 7, the Seventy use the word *γενεά* to express what our translators render *kindred*: and they similarly employ the same word for the same purpose in Numb. x. 30 and elsewhere. Thus also, as Beza rightly understands them, the writers of the New Testament use *γενεά* to denote *a people* or *nation*, in Matt. xxiii. 36, Luke xxi. 32, xvii. 25, and in other places. In like manner Chrysostom uses the same word to describe *the whole collective body of Christians*. He styles them ἡ γενεὰ ζητούντων τὸν Κύριον, *the people or nation of those who seek the Lord*. See Mede's Works, book iv. epist. 12. p. 752.

judgment. Therefore, he most remarkably foretells, that Judah, whether unbelieving or believing, shall never cease to exist as a distinct nation, so long as this present world shall endure. Other nations, successively, may flourish or may fade : but the high and extraordinary privilege of Judah is, that he shall lose his national existence only with the termination of all things.

Hitherto, this wonderful prophecy has been exactly fulfilled. Despised, harassed, and persecuted, in every quarter of the globe, the scattered and unconverted Jews mingle not with the families of the Gentiles ; but remain in the midst of them, a perfectly distinct though broken nation. Nor will their distinctness cease, when they shall be converted to Christianity : for we are taught to expect, that they will not so embrace the Gospel as to be speedily lost and swallowed up in the several lands of their dispersion ; but that they will be collectively brought back to the land of their fathers, that there they will still form a separate people, and that there they will be reckoned up among the nations of the earth. *Verily, I say unto you, this nation shall not pass away, until all these things shall have been fulfilled.* Hence, by the terms of the prophecy, when all these things *shall* have been fulfilled, then this nation *shall* pass away. But all these things will not have been fulfilled, until the day of final retribution. Therefore this nation shall not pass away, until the day of final retribution shall arrive.

The same privilege of a perpetuity, bounded only by the duration of the world itself, had already been promised to Judah by the mouth of the prophet Jeremiah: and Mr. Mede very reasonably thinks, that to the prediction of that ancient seer the corroborative prediction of our Lord had a special reference.

*Thus saith the Lord, which giveth the sun for a light by day and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar: If those ordinances depart from before me, saith the Lord, then shall the seed of Israel also cease from being a nation before me for ever*¹.

On the whole, I may remark in conclusion, that the present mode of explaining a passage, the difficulty of which has been felt and acknowledged, will remove the only objection that can be made to the consistent and uniform interpretation of the entire prophecy which has now been exhibited: and we thus obtain a wonderful prediction, in all respects worthy of its divine author; a prediction, not stopping short with the mere overthrow of Jerusalem and with a figurative synchronical coming of the Son of man, but reaching in a regular chronological succession from the apostolic age to the final consummation of all things².

¹ Jerem. xxxi. 35, 36.

² See Mede's Works, book iv. epist. 12. p. 752, 753.

CHAPTER II.

RESPECTING ST. PAUL'S PROPHECY RELATIVE TO THE
CONVERSION OF THE JEWS, VIEWED AS CONNECTED
WITH THE PERIOD OF THE SEVEN TIMES OR THE
PERIOD OF THE TIMES OF THE GENTILES.

OUR Lord, we see, fixes the restoration of the Jews .
to the fulfilment of the times of the Gentiles : his
Apostle Paul, unless I wholly misapprehend the
purport of his language, fixes to the same epoch
their conversion.

*I say then, Hath God cast away his people ?
God forbid—God hath not cast away his people
which he foreknew—At this present time also,
there is a remnant according to the election of
grace—What then ? Israel hath not obtained
that which he seeketh for : but the election hath
obtained it ; and the rest were blinded—I say
then ; Have they stumbled, that they should fall ?
God forbid : but rather, through their fall, sal-
vation is come unto the Gentiles, for to provoke
them to jealousy. Now, if the fall of them be
the riches of the world ; and the diminishing of
them, the riches of the Gentiles : how much more
their fulness ?—For, if the casting away of them
be the reconciling of the world ; what shall the*

receiving of them be, but life from the dead? For, if the first-fruit be holy, the lump is also holy : and, if the root be holy, so are the branches. And, if some of the branches be broken off ; and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree : boast not against the branches. But, if thou boast, thou bearest not the root ; but the root, thee. Thou wilt say then : The branches were broken off, that I might be grafted in. Well : because of unbelief they were broken off, and thou standest by faith. Be not high-minded : but fear. For, if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and severity of God : on them which fell, severity ; but, toward thee, goodness, if thou continue in his goodness, otherwise thou also shalt be cut off. And they also, if they abide not in unbelief, shall be grafted in : for God is able to graft them in again. For, if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree ; how much more shall these, which be the natural branches, be grafted into their own olive-tree ? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits ; that Blindness in part is happened to Israel, until THE FULNESS OF THE GENTILES shall have come in. And so all Israel shall be saved : as it is written ; There

shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes: but, as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For, as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all¹.

I. That St. Paul, in this prophecy, foretells the conversion of the Jews to the faith of Christ, is indisputable. The Apostle, however, not only announces the simple fact of their conversion at some indefinite future period: he also gives us a distinct chronological note, by which the precise epoch of their predicted conversion may be determined.

1. *Blindness in part, says he, is happened to Israel, until the fulness of the Gentiles shall have come in.*

If, then, blindness in part be happened to Israel, *until* the fulness of the Gentiles shall have come in: it is clear, that, *when* this fulness *shall* have come in, the partial blindness of Israel, or the blindness of the whole nation save those few individual con-

¹ Rom. xi. 1—32.

verts whom St. Paul denominates *a remnant according to the election of grace*, will be mercifully removed; or, in other words, when the fulness of the Gentiles shall have come in, the national conversion of Israel will take place.

2. Such being the case, the *coming in of the fulness of the Gentiles* is the appointed chronological note of the *conversion of Israel*.

Now, that the *national conversion of the Jews* and the *national restoration of the Jews* are synchronical events, may be abundantly collected from the general tenor of prophecy. But the *national restoration of the Jews* synchronises, according to our Lord, with the *fulfilment of the times of the Gentiles*. Therefore, with the *fulfilment of the times of the Gentiles*, the *national conversion of the Jews* must also synchronise. But the *national conversion of the Jews*, according to St. Paul, synchronises with the *coming in of the fulness of the Gentiles*. Therefore, the *coming in of the fulness of the Gentiles*, and the *fulfilment of the times of the Gentiles*, are also, of plain necessity, synchronical events.

3. The *synchronism* of the *coming in of the fulness of the Gentiles* and of the *fulfilment of the times of the Gentiles* is thus evident and indisputable: but I further contend, that these two phrases set forth, in slightly varied language, one and the same *event*.

To such an opinion we are naturally led by the very circumstance of the synchronism: and, in this

opinion, we are confirmed by the apparently substantial identity of the two slightly varied phrases themselves. The *coming in* or the *arrival* or the *occurrence of the* FULNESS *of the Gentiles* corresponds with the FULFILMENT *of the times of the Gentiles*¹: for the *verbal* accordance of the two phrases, which confessedly relate to the same *chronological* epoch, determines, so far as I can judge, the *fulness of the Gentiles* to mean the *chronological fulness of the Gentiles* or the *fulness of the times of the Gentiles*.

Hence, in point of import, I deem the two phrases to be identical: and hence we learn, on the joint authority of Christ and St. Paul, that the *fulfilment of the times of the Gentiles* or the *expiration of the seven great calendarian times* is the chronological note alike both of the *national restoration of Israel* and of the *national conversion of Israel*.

II. I am perfectly aware, that St. Paul's expression, *the coming in of the fulness of the Gentiles*, has been very commonly thought to denote *the general coming of the hitherto unconverted pagan nations into the pale of the Christian Church*: that is to say, *the fulness of the Gentiles* has been

¹ The verbal correspondence, here insisted upon, appears yet more distinctly in the Greek. "Ἀρχὴ οὗ τὸ ΠΛΗΡΩΜΑ τῶν ἔθνῶν εἰσελθῇ, says St. Paul. "Ἀρχὴ ΠΛΗΡΩΘΩΣΙ καὶ οἱ ἔθνῶν, says our Lord. Πλήρωμα is the verbally corresponding substantive to the verb πληρωθῶσι.

thought to denote *the ecclesiastical fulness of the Gentiles*, not *their chronological fulness*.

Such an interpretation might very fairly have been received, had it not been irreconcilable, both with the evident purport of St. Paul's own prediction, and with the general voice of prophecy.

1. If *the fulness of the Gentiles* denote *the ecclesiastical fulness of the Gentiles*, then it is obvious, that the general conversion of the gentile world must PRECEDE the general conversion of Israel: for, in that case, the declaration of the Apostle will run, that *blindness in part is happened to Israel, until the fulness or the complete totality of the Gentiles shall have come into the Church of Christ*.

But the necessary result from this interpretation, namely the result, that *the general conversion of the gentile world will PRECEDE the general conversion of the Jews*, is irreconcilable with the evident purport of St. Paul's own prophecy.

I say then: Have they stumbled, that they should fall? God forbid: but rather, through their fall, salvation is come unto the Gentiles, for to provoke them to jealousy. Now, if the fall of them be the riches of the world; and the diminishing of them, the riches of the Gentiles: how much more their fulness? For, if the casting away of them be the reconciling of the world; what shall the receiving of them be, but life from the dead¹?

¹ Rom. xi. 11, 12, 15.

Through the fall or the diminishing or (in other words) the unbelief of the Jews at the first preaching of the Gospel, salvation is come to the Gentiles of the apostolic age : for *they* thankfully received, what *the Jews* had blindly rejected. Hence, argues St. Paul, if the Gentiles, in their only *partial* conversion, derived such riches from the *unbelief* of the Jews, when that nation *rejected* the promised Redeemer : how much greater riches, evidently in their *general* conversion, shall they derive from the *belief* of the Jews, when the *chronological fulness* of God's ancient people shall at length arrive¹ ?

I say, *evidently in their general conversion* :

¹ That is to say, when the allotted times of their infidelity and of their consequent rejection shall have been fulfilled or shall have expired ; and, therefore, when the fixed time for their conversion and restoration shall have arrived. In the same continued discourse, the Apostle speaks, both of *the fulness* (τὸ πλήρωμα) of the Jews, and of *the fulness* (τὸ πλήρωμα) of the Gentiles. Rom. xi. 12, 25. Hence, clearly, the expression must be understood and interpreted *homogeneously*. In each text, I conceive it to mean *chronological fulness* or *the completion of a fixed and determinate period*. The chronological fulness of the Jews and the chronological fulness of the Gentiles come in or arrive contemporaneously : for the general conversion and restoration of the Jews when the allotted times of their unbelief and dispersion shall have been fulfilled, and the judgment of the great metallic image of gentile domination when the appointed seven times of the Gentiles shall have been fulfilled, alike take place at the close of the latter three times and a half. Dan. xii. 1, 6, 7. Luke xxi. 24. Dan. ii. 34, 35, 44, 45. vii. 11, 13, 25. Rev. xi. 2. xii. 14, xiii. 5. xix. 11—21.

for, unless this elliptic clause be supplied, it is impossible to understand the drift and purport of the Apostle's reasoning. His argument is an argument from the less to the greater.

If, from the *unbelief* of the Jews, the Gentiles received the blessing of a *partial* conversion: much more, from the *belief* of the Jews, shall they receive the higher blessing of a *general* conversion. If the rejection of the *unbelieving* Jews were the *partial* reconciling of the gentile world: what shall the receiving of the *converted* Jews be, but a *general* spiritual life from the dead to the great mass of the hitherto unreconciled gentile world?

. Here the argument is distinct and conclusive: but, under any other aspect, we shall vainly seek to apprehend its cogency. I think it clear, therefore, that such is the purport of the argument. But, if such be the purport of the argument; then, according to St. Paul, the general conversion of the Jews must PRECEDE the general conversion of the Gentiles: because, *from or in consequence of* the belief of the Jews, the Gentiles are to receive the blessing of their general conversion. And, if the general conversion of the Jews must PRECEDE the general conversion of the Gentiles; then, most indisputably, the *fulness of the Gentiles*, mentioned by St. Paul, cannot denote their *ecclesiastical fulness*: for, if the phrase denote *the ecclesiastical fulness of the Gentiles*; we shall, from such an interpretation, be inevitably brought to the

contradictory conclusion, that the general conversion of the Jews SUCCEEDS the general conversion of the Gentiles.

The sum, in short, of the whole matter is this. St. Paul, in his *argument*, makes the general conversion of the Jews PRECEDE the general conversion of the Gentiles. But, if we suppose his phrase, *the fulness of the Gentiles*, to mean *the ecclesiastical fulness of the Gentiles*; he will then, in his *declaration*, make the general conversion of the Jews SUCCEED the general conversion of the Gentiles. Such an exposition, therefore, of his phrase, plainly and of absolute necessity, represents him as contradicting himself. Hence the exposition in question must needs be deemed untenable.

2. We are brought exactly to the same conclusion by the general voice of prophecy.

The conversion of the Jews is constantly described, not as SUCCEEDING, but as PRECEDING and as EFFECTIVELY PRODUCING, the general conversion of the Gentiles. For, whether the language of prophecy be figurative, or whether it be literal, still, in either case, it ceases not to maintain the same important chronological position.

(1.) On this point, the figurative language of prophecy, even independently of its literal declarations, is abundantly clear and intelligible.

Zechariah teaches us, that, in the day when the Jews shall be restored to their own land and shall be delivered from their congregated enemies, *living*

*waters shall go out from Jerusalem*¹: and, in the parallel passages of Ezekiel and Joel, which similarly treat of Judah's restoration in the last ages, these same *living waters* are said to flow out of the temple².

The language, here employed, is doubtless figurative: but, though figurative, it is still perfectly familiar and intelligible to those, who have paid even a moderate attention to prophetic phraseology. As it is justly observed by Mr. Lowth, while commenting on the passage from Zechariah, *the supplies of grace are often represented in Scripture by rivers and streams of water, which both cleanse and fructify the ground through which they pass*³.

On this well-known principle, then, of interpretation, as the meaning of the three parallel prophecies is obviously the same: so it is hard to say, what can be intended by that *efflux of living waters from Jerusalem or from the temple which immediately follows the restoration of the Jews*, unless it be *the communication of the Gospel to the great body of the now unbelieving Gentiles by the ancient people of God immediately after their own conversion*. Under the image of a river flowing out from the temple of Jerusalem, the waters of which gradually rise until they become a

¹ Zech. xiv. 8.

² Ezek. xlvi. 1—12. Joel iii. 18.

³ Lowth's Comment. on Zechar. xiv. 8.

mighty stream which cannot be passed over and which itself communicates health and life whithersoever it cometh, is clearly and aptly shadowed out the beneficent progress of the Gospel from the metropolis of the converted and restored Israelites through every province and kingdom of the gentile world ¹.

As the progress of the Gospel through the agency of the Jews is represented under the image of living waters issuing forth from the temple of Jerusalem ; so, according to the usage of the ancient prophets, we find the same great circumstance depicted also under other figures.

In the latter day, when Judah shall have been delivered from the hand of his enemies, *the remnant of Jacob*, we are assured by Micah, *shall be in the midst of many people, as the dew from the Lord, as the showers upon the grass* ² : that is to say, as Archbishop Newcome well remarks, *the Jews contributed to spread the knowledge of the one true God during their captivity in Babylon ; the Gospel was preached by them, when the Messiah appeared ; and it shall again be propagated by their future glorious restoration* ³.

¹ See Newcome on Ezek. xlvii. 5. Blayney on Zechar. xiv. 8.

² Micah v. 7.

³ Newcome on Micah v. 7. To the same purpose speaks Mr. Lowth. *That remnant*, says he, *mentioned in ver. 3. and in chap. iv. 7, shall be the instruments of converting those Gentiles among whom they live ; and, thereupon, may fitly be represented by the dews and rains, which come from heaven,*

Such being the remarkable office of the house of Israel in all ages, we shall not wonder to find the chosen race styled by the prophet Hosea *the Jezrael* or *the seed of God*. When at length *the children of Judah shall be collected, and the children of Israel shall be united, and they shall appoint themselves one head, and shall come up from the earth: then great shall be the day of Jezrael*. Why is this singular title, the title of *the seed of God*, bestowed upon the Lord's ancient people? *Great and happy shall be the day*, says Bishop Horsley, *when the holy seed of both branches of the natural Israel shall be publicly acknowledged of their God; united under one head, their king Messiah; and restored to the possession of the promised land and to a situation of high pre-eminence among the kingdoms of the earth. The myriads of the natural Israel, converted by the preaching of the Apostles, were the first seed of the universal Church: and there is reason to believe, that the restoration of the converted Jews will be the occasion and means of a prodigious influx of new converts from the Gentiles in the latter ages. Thus the Jezrael of the natural Israel from the first have been, and to the last will prove, a seed sown of God for himself in the earth* ¹.

(2.) What prophecy teaches us, in some places,

and which are the means of making the earth fruitful.
Lowth's Comment. in loc.

¹ Horsley's Comment. on Hos. i. 11 and ii. 23.

figuratively ; that same matter, in other places, it teaches us simply and literally.

*It shall come to pass in future days, says Isaiah, that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills : and all nations shall flow unto it. And many people shall go and say : Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob : and he will teach us of his ways, and we will walk in his paths : for out of Zion shall go forth the law, and the word of the Lord from Jerusalem*¹.

In the figured language of Zechariah and Ezekiel and Joel, we have been taught, that, immediately after the restoration of Judah, living waters should flow from Jerusalem and from the temple : we now learn from the literal declaration of Isaiah, that, at the same time and from the same place, shall go forth to the Gentiles the law and the word of Jehovah. Hence it is evident, that by *the living waters* we are to understand *the law and the word* : and, as these issue forth from Jerusalem ; so the nations are represented, as resorting, for the purpose of religious instruction, to Judah now happily established in his own country.

The same great event, I apprehend, is set forth in yet another well known prophecy of Isaiah.

Arise, shine : for thy light is come, and the

¹ Isaiah ii. 1—3.

glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth ; and gross darkness, the people : but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light ; and kings, to the brightness of thy rising. Lift up thine eyes round about, and see : all they gather themselves together, they come to thee : thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together ; and thine heart shall fear and be enlarged : because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee¹.

Let any one read attentively the whole prediction, whence this 'passage is taken ; and he will, I think, be satisfied, that the literal Israel of God, now converted and restored to their own land, is the community addressed by the prophet. But, if so, then undoubtedly the house of Israel is described as the appointed instrument of conveying the light of Christianity to the great mass of the hitherto unconverted Gentiles.

I may add, that the self-same matter is declared by Zechariah, when, quitting the symbolical style, he speaks plainly and literally and simply.

Thus saith the Lord of hosts : It shall yet come to pass, that there shall come people and the inhabitants of many cities : and the inhabit-

¹ Isaiah lx. 1—5.

*ants of one city shall go to another, saying ; Let us go up speedily, to pray before the Lord, and to seek the Lord of hosts : I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem and to pray before the Lord. Thus saith the Lord of hosts : In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying ; We will go with you, for we have heard that God is with you*¹.

This passage, on the principle of Israel's being the appointed seed of God in all ages, Archbishop Newcome applies with an equivalent degree of largeness. *It refers*, says he, *to the great accession of converts which the Jewish Church received between the captivity and the coming of Christ, to the number of Christian disciples which the Jewish preachers made, and to the future conversions of which the restoration of the Jews will be an eminent cause*². But, if the conversion and restoration of Judah, according to the voice of prophecy, is to be an eminent CAUSE of the future general conversion of the Gentiles: it is quite clear, that the general conversion of the Gentiles must SUCCEED, not PRECEDE, the general conversion and restoration of Judah.

(3.) In truth, by the adoption of any other ar-

¹ Zechar. viii. 20—23.

² Newcome's Comment. on Zechar. viii. 23.

rangement, we shall violate the whole chronology of prophecy.

The conversion and restoration of the Jews are invariably described as *synchronising* with the overthrow of the antichristian faction at the close of the latter three times and a half¹. But the general conversion of the Gentiles and their reception into the millennial Church are no less invariably placed *after* the overthrow of the antichristian faction². Therefore, plainly, according to the chronology of prophecy, the general conversion of the Jews must *precede* the general conversion of the Gentiles.

· III. The common interpretation of St. Paul's phrase, *the fulness of the Gentiles*, being thus altogether irreconcilable, both with the evident purport of his own predictive argument, and with the uniform voice of prophecy; I am the more confirmed in my persuasion, that the exposition of the phrase, adopted by myself, is the only true exposition.

Our Lord's phrase *the fulfilment of the times of the Gentiles*, and St. Paul's phrase *the coming in of the fulness of the Gentiles*, as they are similar

¹ Isaiah lxvi. 5—16. Jerem. xxiii. 1—8. xxx. 18—24. xxxi. Dan. xi. 45. xii. 1, 6, 7. Joel ii. iii. Micah iv. Zephan. iii. 8—20. Zechar. xii. xiii. xiv. Luke xxi. 24—27. Rev. xviii. xix.

² Isaiah lxvi. 15—24. Dan. ii. 35, 44, 45. vii. 11—14, 26, 27. Joel ii. 20, 30—32. Micah iv. 1—3. Zechar. xiii. 8, 9. xiv. 1—4, 8—16. Rev. xix. 11—21. xx. 1—4.

in verbal construction, so in prophetic import are they identical. Our Lord and his Apostle, alike and harmoniously, declare, that the national restoration of Judah and the national conversion of Judah shall take place at the end of those seven great calendarian times, which are viewed as the specially permitted times of the Gentiles¹.

¹ From this joint declaration, confirmed by the concurring testimony of Daniel, results the following important position.

Since neither the national restoration of Judah nor the national conversion of Judah has hitherto taken place, we may be morally sure, that the seven times of the Gentiles, and consequently their moiety the latter three times and a half, cannot as yet have expired. Dan. xii. 1, 6, 7. Luke xxi. 24. Rom. xi. 25.

CHAPTER III.

A SUMMARY VIEW OF THE FOUR PROPHECIES RECORDED
IN THE BOOK OF DANIEL, WHICH TREAT OF THE
GREAT PERIOD OF SEVEN TIMES AND MORE ESPE-
CIALLY OF THE SECOND MOIETY OF THOSE TIMES.

HAVING now sufficiently discussed the prophecies of our Lord and St. Paul relative to the restoration and conversion of the Jews, I shall bring together, in one point of view, preparatory to my treating of them more at large, the four predictions of Daniel, which respect the grand calendarian period of seven times and more especially the second moiety of those times or the period of the latter three times and a half: and, when I have thus exhibited them, I shall offer a few introductory remarks on their character and chronology.

I. Of the Hebrew seer, the four prophecies, with which we are at present concerned, are the vision of the great metallic image, the vision of the four wild-beasts, the vision of the ram and the he-goat, and the vision of the things noted in the Scripture of truth.

1. The first of the four predictions, recorded by Daniel, is the vision of the great metallic image. This was seen by Nebuchadnezzar king of Babylon: but, all recollection of the dream having departed

from him, the prophet Daniel was enabled both to recall it to his memory and to furnish the interpretation of it.

The king said to Daniel: Art thou able to make known unto me the dream which I have seen and the interpretation thereof? And Daniel answered in the presence of the king, and said: The secret, which the king hath demanded, cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king. But there is a God in heaven, that revealeth secrets and maketh known to the king Nebuchadnezzar what shall be in future days¹. Thy dream, and the visions of thy head upon thy bed, are these.

Thou, O king, sawest; and, behold, a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold: his breast and his arms, of silver: his belly and his thighs, of brass: his legs, of iron: his feet, part of iron and part of clay. Thou sawest, till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, and the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone, that smote

¹ Heb. In the futurity of days.

the image, became a great mountain, and filled the whole earth.

This is the dream : and we will tell the interpretation thereof before the king.

Thou art this head of gold. But after thee shall rise another kingdom, inferior to thee : and another third kingdom of brass, which shall rule over all the earth. And the fourth kingdom shall be strong as iron : forasmuch as iron breaketh in pieces and subdueth all things ; and, as iron that breaketh, all these shall it break in pieces and bruise. And, whereas thou sawest the feet and toes, part of potter's clay, and part of iron ; the kingdom shall be divided : but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And, as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly brittle. And, whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men : but they shall not cleave one to another, even as iron is not mixed with clay. And, in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed : and the kingdom shall not be to other people ; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever¹.

2. The second prediction is the vision of the

¹ Dan. ii. 26—44.

four great wild-beasts, seen by Daniel himself in the first year of Belshazzar king of Babylon.

I saw in my vision by night : and, behold, the four winds of heaven strove upon the great sea. And four great beasts came up from the sea, diverse from one another.

The first was like a lion, and it had eagle's wings. I beheld, till the wings thereof were plucked, wherewith it was lifted up from the earth : and it was made to stand upon the feet as a man ; and a man's heart was given to it.

And, behold, another beast ; a second, like to a bear. And it raised itself up on one side : and it had three tusks in the mouth of it, between the teeth of it¹. And they said thus unto it : Arise, devour much flesh.

¹ Our common English translation places *three ribs* between the teeth of the bear : but such a version is irreconcilable with the etymology of the original word. That word is derived from a root (גחַ), which signifies *to swallow up* or *to devour* : and the root in question is employed by the author of the book of Job to describe the action of eaglets, when they are greedily swallowing the blood of their prey. Job xxxix. 30.* Now the idea of *active swallowing* is plainly foreign to a *rib* : and the idea of *being passively swallowed* can never have given a name to that bone ; because such an idea is purely *accidental*, not *inherent*. A rib may be *accidentally devoured* by a wild-beast : but such an accidental circumstance does not express its *inherent nature* or *qualities*. Hence the original word, derived as it is from a root which denotes *to swallow up*, must signify *some member employed by a wild-beast to devour or swallow up its prey*. On these principles, Houbigant would translate the word *jaws* : but the ascribing of *three jaws* to a wild-beast, and

After this I beheld : and, lo, another, like a leopard, which had upon the back of it four wings of a fowl. The beast had also four heads : and dominion was given to it.

After this, I saw in the night visions : and, behold, a fourth beast, dreadful and terrible and strong exceedingly ; and it had great iron teeth. It devoured, and brake in pieces, and stamped, the residue with the feet of it : and it was diverse from all the beasts that were before it : and it had ten horns. I considered the horns : and, behold, there came up among them another little horn, before whom three of the first horns were plucked up by the roots. And, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

I beheld, till the thrones were set, and the Ancient of days did sit ; whose garment was white as snow, and the hair of his head like the pure wool : his throne was like the fiery flame ; and his wheels, as burning fire. A fiery stream

the placing of those *three jaws* among its teeth, is physically incongruous and notionally intolerable. The position of the three members spoken of, and the etymology of the word used to describe them, equally and naturally lead us to conclude, that those members were *three projecting tusks* or *three teeth considerably larger than the others*. I readily adopt, therefore, the translation proposed by Mr. Wintle. It may be added, that to place *three ribs* in the mouth of the bear introduces a sort of *hysteron-proteron* : for it puts the animal in actual possession of its prey, BEFORE it hears the invitation, *Arise and devour much flesh*.

issued and came forth from before him : thousand thousands ministered unto him ; and ten thousand times ten thousand stood before him : the judgment was set ; and the books were opened. I beheld, then, because of the voice of the great words which the horn spake : I beheld, even till the beast was slain, and his body destroyed and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away : yet their lives were prolonged for a season and a time. I saw in the night visions : and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days ; and they brought him near before him. And there was given to him dominion and glory and royalty, that all people and nations and languages should serve him : his dominion is an everlasting dominion, which shall not pass away ; and his kingdom, that which shall not be destroyed.

I, Daniel, was grieved in my spirit in the midst of my body : and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

These great beasts, which are four, are four kings, which shall arise out of the earth : but the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful ; whose teeth were of iron, and his claws of brass ; which devoured, brake in pieces, and stamped, the residue with his feet : and of the ten horns, that were in his head : and of the other, which came up, and before whom three fell ; even of the horn, that had eyes and a mouth that spake very great things ; whose look was more stout than his fellows. I beheld : and the same horn made war with the saints, and prevailed against them ; until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.

Thus he said ? The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns are ten kings, that shall arise out of this kingdom : and another shall rise behind them¹ ; and he shall be diverse from the first ; and he shall subjugate three kings². And he shall speak words by the side

¹ So the Greek of the Seventy explains the place : ὀπίσω αὐτῶν. Place, not time, is here spoken of by the prophet. The little horn sprang up so gradually behind and among the ten larger horns, that they were not aware of what would be the result, until it overtopped them. See Mede's Works, book iv. epist. 24.

² Or, as Mr. Wintle translates the word, *reduce three kings under his own sovereignty.*

*of the Most High*¹; and he shall wear out the saints of the Most High; and he shall think to change times and laws: and they shall be given into his hand, until a time and two times and the dividing of a time.* But the judgment shall sit: and they shall take away his dominion, by consuming and destroying it unto the end. And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom: and all dominions shall serve and obey him².

3. The third prediction is the vision of the ram and the he-goat; which was seen by Daniel in the third year of Belshazzar, after he had seen the former vision.

I saw in a vision: and I was by the river of Ulai.

Then I lifted up mine eyes, and saw: and,

¹ This is the literal translation of the original passage: and its import I apprehend to be, not that the little horn should speak words *against* the Most High in the way of direct and avowed blasphemy, but that he should arrogantly place himself upon an *equality* with God; or, as St. Paul expresses it, that he should sit as a god in the temple of God, shewing himself that he is a god. Symmachus appears to me to come much nearer the real meaning of the expression than our present English version. Ut interpretatus est Symmachus, Sermones quasi Deus loquatur. Hieron. Comment. in loc.

² Dan. vii. 2—27.

behold, there stood up ¹ before the river a ram which had two horns. And the two horns were high: but one was higher than the other; and the higher was raised up behind it ². I saw the ram pushing westward, and northward, and southward: so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

And, as I was considering, behold, an he-goat came from the west on the face of the whole earth, and touched not the ground: and the he-goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing up before the river; and ran unto him in the fury of his power. And I saw him come close unto the ram: and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him; but he cast him down to the ground, and stamped upon him: and

¹ Heb. עמד. I translate and understand the word, according to Daniel's perpetual use of it, in the sense of *the political rise* of the Power symbolised by the ram. See Dan. viii. 22, 23. xi. 2, 3, 20, 21, 31.

² Heb. באחרונה. The idea is much the same, as that in the vision of the four beasts; where the little horn is said to come up *behind* the ten larger horns. Originally, the great horn of the ram was less than the other: but, afterward, it was raised up behind it and overtopped it.

there was none, that could deliver the ram out of his hand.

Therefore the he-goat waxed very great : and, when he was strong, the great horn was broken : and, for it, came up four notable ones toward the four winds of heaven.

And out of one of them came forth a little horn ; which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great even against the host of heaven : and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, it magnified itself even against the Prince of the host : and from him the daily sacrifice was taken away ; and the place of his sanctuary was cast down. And the host was given up to it, on account of the daily sacrifice, by reason of an apostasy¹ : and it cast down the truth to the ground ; and it practised and prospered.

¹ Heb. פָּשַׁע. Buxtorf explains the word by *defectio, rebellio*. See Heb. Lex. It exactly answers to the word ἀποστασία, *apostasy*. In its most intense signification, it denotes *absolute apostasy* or a *wilful rebellious rejection of all the authority of religion* ; as R. Kinchi explains it, *rebellionem, peccatum quod scienter et contumaciter committitur*. See Bp. Horsley's Hosea, p. 184. In its more lax and modified signification, it denotes *religious transgression* or a *departure from the purity of revelation to a greater or a less extent*. In this latter sense I conceive it to occur throughout the present chapter of Daniel ; the very sense, in which St. Paul uses ἀποστασία and ἀποστήσονται, in 2 Thess. ii. 3, and in 1 Tim. iv. 1.

Then I heard one saint speaking : and another saint said unto that certain saint which spake ; How long is the vision respecting the daily sacrifice and the apostasy that maketh desolate, in its giving both the sanctuary and the host to be trodden under foot ? And he said unto him : Until two thousand and three hundred days¹ ; then shall the sanctuary be cleansed.

And it came to pass, when I, even I, Daniel, had seen the vision, and sought for the meaning ; then, behold, there stood before me as the appearance of a man. And I heard a man's voice over the Ulai, which called and said : Gabriel, make this man to understand the vision. So he came near where I stood : and, when he came, I was afraid and fell upon my face. But he said unto me : Understand, O son of man ; for unto the time of the end shall be the vision². Now, as he was

¹ Instead of the Hebrew reading 2300, the Vatican edition of the lxx reads 2400, and the Greek of Symmachus agrees with it : but the Alexandrine MS. of the lxx, and all the other editions, agree with the Hebrew. Jerome likewise mentions some copies existing in his time, which read 2200 ; but they do not appear to have had any authority. I once inclined to favour the reading 2400 : but, after maturely considering the matter, I am fully satisfied, that the Hebrew reading 2300 is the genuine reading.

² So the Seventy and the Arabic version explain this passage : and they are properly followed by Mr. Wintle. The meaning is, that the vision of the ram and the he-goat should chronologically reach to the short period denominated *the time of the end*.

speaking with me, I was in a deep sleep on my face toward the ground : but he touched me, and set me upright. And he said : Behold, I will make thee know what shall be during this future angry defiance¹ : for it shall reach to the appointed time of the end².

The ram which thou sawest, having two horns, is the kings of Media and Persia. And the rough goat is the king of Greece : and the great horn, that is between his eyes, is the first king. Now, that being broken, whereas four stood up in its stead, four kingdoms shall stand up out of the nation, but not in his power. And, in the hinder part³ of their kingdom, when the apostates shall be come to the full, a king, fierce of countenance

¹ Heb. באחרית הועם, *In the futurity of this angry defiance or in this future angry defiance* : as באחרית הימים, *In the futurity of days or in future days.*

² By the angry defiance, here spoken of, I understand the angry defiance hurled by the little horn against the Prince of the host, when it magnified itself against him : and we are told, that this angry defiance of the little horn to the same Prince will reach the very time of the end. Consequently, it will reach to the same epoch as the vision itself : for the time of the end had, immediately before, been specified as the termination of the vision. *The vision shall be unto the time of the end.*

³ I understand the Hebrew אחרית in the sense of *place*, not in the sense of *time*. The expression is similar to that, where the little horn of the fourth beast is said to spring up *behind* the ten larger horns. See Dan. vii. 24, as translated above.

and teaching¹ enigmas², shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise; and he shall destroy the mighty and the people of the Holy Ones. And, through his policy, also he shall cause craft to prosper in his hand: and he shall magnify himself in his heart: and he shall destroy many in negligent security³. He shall also stand up against the Prince of princes: but he shall be broken without hand. And the vision of the evening and the morning, which was told, is true. Wherefore, shut thou up the vision: for it shall be for many days⁴.

4. The fourth prediction is the vision of the

¹ The word, here used in the original, is in the Hiphil or causal form: whence it will not signify *understanding*, as it is rendered in our common English translation, but *causing to understand* or *teaching*.

² Or *religious mysteries*. See Psalm xlix. 3, 4.

³ I conceive the phrase to mean: *He shall destroy many, while in a state of negligent security, and little suspecting that any attack would be made upon them from that quarter*. See Parkhurst's Heb. Lex. in voc. שלח. The Seventy and the Arabic translate the passage; *He shall destroy many by fraud*: which conveys an idea nearly similar. See Judg. xviii. 7, 27. Prov. iii. 29. Ezek. xxxviii. 11. Tacitus uses a similar mode of expression. In latere Chaucorum Caltorumque, Cherusci nimiam ac marcentem diu pacem illacessiti nutrierunt; idque jucundius quam tutius fuit; quia, inter impotentes ac validos, falso quiescas. Tacit. de mor. Germ. § xxxvi.

⁴ Dan. viii. 2—26.

things noted in the Scripture of truth ; which was revealed to Daniel by a divine messenger in the third year of Cyrus king of Persia, when the first or Babylonian Empire had now been overturned.

Now will I declare unto thee the truth.

Behold, there shall stand up yet three kings in Persia ; and the fourth shall be enriched with abundant wealth above all : and, when he is grown strong through his wealth, he shall raise up the whole against the realm of Grecia.

But a mighty king shall stand up, and shall rule with great dominion, and shall do according to his will. Yet, when he shall be established, his kingdom shall be broken, and shall be divided toward the four winds of heaven ; yet not to his posterity, nor according to his sway with which he ruled : for his kingdom shall be plucked up, and shall be for others rather than for those.

Then shall the king of the South, even one of his princes, be strong : yet another shall exceed him in strength, and shall have dominion ; a large dominion shall his dominion be. And, after certain years, they shall be united : for the daughter of the king of the South shall come to the king of the North to make alliances. And there shall stand up a shoot from her roots in his office, and shall enter upon the fortifications of the king of the North : and he shall continue more years than the king of the North. But his sons shall engage in the war : and one shall advance with rapidity,

and overflow, and pass through. Whereupon the king of the South shall be greatly exasperated, and shall come forth and fight with the king of the North: and he shall cast down ten thousands, but he shall not be strengthened by it. For the king of the North shall return, and set in array a multitude larger than the former. And in those times there shall many stand up against the king of the South. And the king of the North shall come: and the arms of the South shall not withstand. Then he shall turn his face toward the fort of his own land: and he shall stumble and fall; and shall not be found. Then shall stand up, in his office, one that shall send forth an exactor of the glory of the kingdom: but within a few days he shall be destroyed, yet not in anger nor in battle. And there shall succeed him a contemptible person, to whom they shall not give the honour of the kingdom: but he shall come in privily, and secure the kingdom by flatteries. And he shall stir up his power against the king of the South with a great army: and the king of the South shall be stirred up to battle with a very great and mighty army; but he shall not stand. Then shall he return into his own land with great riches; and his heart shall be against the holy covenant: and he shall do exploits, and return to his own land. At the time appointed, he shall return, and come toward the south: but it shall not be, as the former or the

latter. For there shall come against him the ships of the Chittim¹; whereby he shall be grievously humbled: therefore shall he again hurl an angry defiance against the holy covenant; and he shall dispatch his work as he returns, when he shall have intelligence with those who forsake the holy covenant.

And from them shall stand up their seed²: and they shall pollute the sanctuary of strength, and

¹ The Chittim were the people of Italy. Doubtless, the Romans are here intended by the appellation.

² Heb. זרעים. The word is ambiguous, denoting either *arms* (brachia) or *seed*. Our translators have unhappily adopted the former of these two significations; and have thus produced a rendering scarcely capable of being made intelligible: the Seventy have more judiciously preferred the latter; and thence express the Hebrew original by σπέρματα. The obvious meaning of the passage is, that, from the Chittim or Romans who sent their ships to dictate to Antiochus, should stand up their seed or their descendants; who thus, as the fourth Empire, coming upon the great political stage, should perform the actions which the prophet goes on to announce. One MS. reads זרעים ים, *the seed of the west or the children of the west*. The sense, which it produces, is excellent: and its phraseology has the additional recommendation of being strictly idiomatical. But I doubt, whether we can prudently adopt it: for the ים seems to have been produced merely by the accidental error of the transcriber, who happened to repeat the two last letters of זרעים. The sense is complete and sufficient, as the common reading stands. *From them* (that is, *the Chittim*) *shall stand up their seed*. The propriety of this translation had been observed in the time of Jerome. Pro brachiis, alius interpretatus est semina; ut significaret stirpem atque progeniem. Hieron. Comment. in loc.

they shall take away the daily sacrifice, and they shall set up the abomination that maketh desolate. And such as do wickedly against the covenant they shall cause to dissemble with flatteries¹: but the people, that know their God, will firmly retain and practise it. And those among the people, that understand, shall instruct many: yet they shall fall, by the sword and by flame, by captivity and by spoil, many days. Now, when they fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall², in purifying them, and in purging them, and in making them white, even to the time of the end: because it is yet unto the time appointed.

And that king³ shall do according to his will. And he shall exalt and magnify himself above every god. And above the God of gods shall he speak marvellous things. And he shall prosper, until his angry defiance shall be finished: for

¹ The Arabic and the Seventy read this verb plurally: and such, I apprehend, is the proper reading; for the seed of the Roman Chittim are here spoken of, as they were in the preceding sentence.

² That is, *perish* or *be cut off*. The word, used here, is the same as that which occurs immediately above, when the men of understanding are said to *fall* by sword and by flame.

³ Heb. **הַמֶּלֶךְ**, *iste rex*. The plain reference is to the seed of the Chittim or the Roman Empire mentioned above. Before any application of the prophecy to the Roman Empire, in any one of its members, can be justly made, the chronological arrangement of the passage must obviously be settled.

the thing determined upon shall be done. And unto the gods of his fathers he shall have no respect; and, unto the Desire of women, and unto every god, he shall have no respect: for above all he shall magnify himself. Yet, together with a god, shall he honour strong military protectors¹ in his office: even, together with a god whom his fathers knew not, shall he honour them with gold and silver and precious stones

¹ The application of the word מְעִיִּים, here used by Daniel, has excited much discussion: but it seems to be pretty generally agreed, that, so far as its *abstract* meaning is concerned, the term itself is military. Those, who imagine a god to be intended, make that god to be Baal-Samen or Aziz (עִיִּי) or the Syrian Mars: and those, who more rationally would translate the word as a common noun, render it, either *fortifications* as speaking of a thing, or *the military defenders of such fortifications* as speaking of persons. The term itself is capable of either sense: for, as Mr. Mede well remarks, the Hebrews use abstracts for concretes. Accordingly, he produces five passages from the Psalms, in which the word is rendered personally both by the Seventy and by the Vulgate: the former translating it ὑπερασπιστῆς or *a defender with a shield*, and the latter translating it *protector*. See Psalm xxvii. 1. xxviii. 8. xxxi. 3, 5. xxxvii. 39. Mede's Works, book iii. chap. 16. p. 669, 670. The word מְעִיִּים, then, denoting *strong military protectors*, the persons so described, may doubtless be understood, either as literal or as allegorical soldiers. Mr. Mede and Bp. Newton, agreeably to their interpretation of the prophecy as relating to the christian apostatic demonolatry of the middle ages, adopt the latter sense; and thence suppose these protectors to be saints and angels, venerated as tutelary demigods by ecclesiastical superstition: but still the main and proper idea of the term is preserved inviolate.

and desireable things. Thus shall he do for the restrainers of the strong military protectors¹, together with the foreign god whom he shall acknowledge: he shall multiply glory; and he shall cause them to rule over many; and he shall divide the land among them by barter².

And, at the time of the end, the king of the South shall butt at him; and the king of the North shall tempestuously come against him, with chariots, and with horsemen, and with many ships. Yet he shall enter³ into the countries,

¹ Heb. למבצרי מעזים. The word מבצרי, which I have translated *restrainers*, must assuredly describe *persons* and not *things*: because, immediately afterward, it is said, that the wilful king shall cause them to rule over many. Such, accordingly, is the sensible remark of Houbigant on the place. I consider the word מבצרי, as the regular active participle from the verb בצר to *restrain* or *coerce*: and, the whole phraseology here employed having been taken from the art of war, I suppose these *restrainers* or *coercers* of the strong military protectors to be their *captains*, whether literal or allegorical.

² Heb. במחיר. The word מחיר denotes *barter* or *exchange*; that is to say, the jobbing and trucking of one thing for another. Thus, by Aquila, Symmachus, and the Seventy, the word is usually rendered ἀλλάγμα and ἀντάλλαγμα. In the present passage, the Seventy render it ἐν δώροις.

³ Heb. וּבֵא, *And he shall enter*. In the original, the expression is ambiguous: for the conjunction ו, when prefixed to verbs, sometimes indicates that a continued series of them have a nominative case in common, and sometimes the reverse. Thus, in Eccles. x. 3, we have an instance of the latter mode of construction: for, though, in point of mere grammar, the original may be translated, either *His wisdom faileth him and saith to every one*, or *His wisdom faileth him and HE saith to*

and shall overflow, and shall pass over, and shall enter into the glorious land; and many

‡

every one; yet the second version ought certainly to be preferred. And thus, in 2 Chron. xxiv. 22, the verb *slew* may grammatically be referred, either to *Joash*, or to *Jehoiada*: but our translators, rightly concluding *Joash* to be the person meant, have marked their view of the passage by rendering the ¶ disjunctively *but* instead of conjunctively *and*. So, in the present passage, the verb *shall enter* may grammatically be referred, either to *the wilful king*, or to *the king of the North*: but, as I am fully satisfied that it relates to *the wilful king* and not to *his northern antagonist*, I have marked its proper ascription by rendering the ¶ disjunctively *yet*; which, in our English language, unambiguously determines *the wilful king* to be the person spoken of.

In this sense, if I mistake not, the Jewish authors of the Masoretic system of punctuation understood^d the passage: for they place the accent, which is equivalent to a colon, immediately before the grammatically ambiguous clause *And he shall enter*; thus making a concluding pause, in the detail, at *many ships*: by which, apparently, they would refer the ambiguous clause, not to *the king of the North*, but to *the wilful king*. In this sense also, the passage must have been understood in the primitive Church: for in no other manner can we account for the early prevalent opinion, that Antichrist, whom the Fathers rightly identified with the wilful king, should perish between the two seas of Palestine near the glorious holy mountain. And, in this sense too, the passage was understood by the late eminently learned Bishop Horsley: whom I specially consulted on the subject, stating to him my own sentiments relative to the ambiguous clause, and requesting correction if correction were necessary.

I entirely agree with you, says his lordship in the letter which I received from him, *that the latter part of the eleventh chapter of Daniel (that is, all that follows the 30th verse) has no*

countries shall be overthrown: but these shall escape out of his hand, even Edom and Moab

sort of relation to Antiochus or any of the Syrian kings. And the wilful king of the last ten verses I can understand of nothing but the great Antichrist of the last ages.

On this principle of applying the exploits, recorded in Dan. xi. 41—45 and in the latter part of ver. 40, to *the wilful king* and not to *the king of the North*, the Bishop, accordingly, has altogether proceeded in his Letter to Mr. King on Isaiah xviii. He pronounces *the wilful king*, depicted in Dan. xi. 36—39, to be the great infidel or God-denying Antichrist of the last ages: and, to the Antichrist thus depicted, he ascribes the whole expedition into Palestine, foretold in Dan. xi. 40—45; adding, in perfect harmony with ver. 45, that there is ground for believing, as the early Fathers believed, that *Palestine is the stage, on which Antichrist in the height of his impiety will perish*. See Letter on Isaiah xviii. p. 86—88, 98, 102—108. The same view of the subject is also taken by M. Jurieu and Mr. Frazer: both of whom, in a similar manner, ascribe the expedition into Palestine, not to *the king of the North*, but to *the wilful king*. See Jurieu's Accompl. of the Proph. vol. i. p. 105. Frazer's Key to the Proph. p. 229. Yet, as the contrary opinion has been maintained by commentators of no less name than Brightman and Mede and Whiston and the two Newtons, it may not be amiss to say something relative to the ground, on which, with Horsley and Jurieu and Frazer, I am constrained to differ from them.

I maintain, then, that, even independently of all other considerations, the very context of the prophecy abundantly shews, that it is not *the king of the North* who is to invade Palestine and Egypt, but his rival *the wilful king*. Daniel, in the last grand section of his vision which commences at ver. 31, is treating of the Roman Empire and its dependencies: and, in the latter part of that section which commences at ver. 36, he is writing a history, neither of the king of the South nor of the

and the chief of the children of Ammon. He shall stretch forth his hand also upon the coun-

king of the north, but of the king who magnifies himself above every god. Accordingly, he details the whole of the eventful history of this WILFUL ROMAN KING, from its commencement at ver. 36 to its termination at ver. 45. His adversaries, the king of the South and the king of the North, are mentioned only as secondary characters in this great drama. In despite of the military butting of the southern prince and the tempestuous attack of the northern sovereign, this WILFUL ROMAN KING is, nevertheless, to enter into the countries, to overflow and pass over, to enter into the glorious land, and to seize upon the land of Egypt. Such, unless the principle of good historical composition be wholly disregarded, is the plain meaning of the prophecy: for, unless all these exploits be attributed to the WILFUL ROMAN KING, we exhibit Daniel, as giving only a very imperfect and defective account of that Power; an account, extremely different from the several histories of the two little horns. In both those histories, we have a regular and progressive narrative, conducting us, step by step, from the rise to the destruction of each horn: but here, according to the scheme of Brightman and those who have followed him, we have only a mutilated account of the wilful king, commencing indeed but abruptly breaking off; an account, which, instead of announcing the end of *that* Power, travels out of the record to predict the destruction of the *northern* prince, who had not been previously represented as committing any particular crime against heaven, but who had been laudably engaged in opposing with all his forces the outrageous tyranny of the God-impugning potentate.

This abstract argument is well stated by Mr. Frazer: who, like myself, refers the expedition against Palestine to the wilful king, not to the king of the North.

The design of the prophet, in this passage, says he, is to give a history of the blasphemous king. The king of the North

tries : and the land of Egypt shall not escape. But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt : and the Lubim and the Cushim shall be at his steps. Yet tidings out of the east and out of the north shall trouble him : therefore he shall go forth, with great fury, to destroy, and to devote many to utter destruction. And he

is introduced, merely on account of his making war with him. Are we to suppose then, that the prophet would stop short in the history of the blasphemous king, of which he professedly treats, before he had brought it to a conclusion ; and carry on that of the king of the North, introduced accidentally ? Put the case, that a person who professedly writes the history of England ; that he introduces France at war with England ; that he stops short in the history of England ; and that he carries on that of France : would not the historian be charged with great impropriety ? But with that impropriety the Spirit of prophecy is chargeable by Mede's interpretation. I cannot, therefore, hesitate in rejecting it. Key to the Proph. p. 229.

Those commentators, who would thus inconsistently make the revealing angel quit altogether the history of the wilful king in order to give that of the king of the North, agree in maintaining, that by the southern king we are to understand the Saracens who only attacked the Eastern Empire, and that by the northern king we are to understand the Turks who utterly destroyed it and who made themselves masters of Palestine and Egypt. But such an interpretation is irreconcilable with the chronology of the prophecy. All the events in question are declared to take place at the time of the end. But it is easy to shew, that the time of the end denotes the brief period which commences at the YET FUTURE expiration of the latter three times and a half. See above book i. chap. 7. § III.

shall plant the curtains of his pavilions between the two seas in the glorious holy mountain. Yet he shall come to his end; and none shall help him.

And, at that time, shall Michael stand up, the great prince which standeth up for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and, at that time, thy people shall be delivered; every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake: some, to everlasting life; and some, to shame and everlasting contempt. And they that understand shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars for ever and ever. But thou, Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

Then I, Daniel, looked: and, behold, there stood other two; the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was above the waters of the river: At how great a distance shall be the end of the wonders? And I heard the man clothed in linen, which was above the waters of the river: and he held up his right hand and his left hand unto heaven: and he sware by him that liveth for ever, that it shall be until a time,

and two times, and a half; and, when he shall have finished to scatter the power of the holy people, all these wonders shall be finished. And I heard, but I understood not. Then said I: O my lord, what are these future things¹? And he said: Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand; for, from the time that the daily sacrifice shall be taken away by even setting up the abomination that maketh desolate, there shall be computed a thousand two hundred and ninety days. Blessed is he, that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way, till the end shall be: for thou shalt rest and stand in thy lot, at the end of the days².

II. These four predictions, recorded in the book of Daniel, extend, either wholly or partially, through the great term of seven prophetic times: some of them (in point of chronological arrangement) commencing before the days of the inspired writer, and others commencing either from or shortly after the time when they were recorded; but all of them extending to one and the same epoch, the beginning of the time of the end or the

¹ Heb. *What is the futurity of these things?*

² Dan. xi. xii.

expiration of those 1260 natural years which constitute the latter moiety of the seven times and the period allotted to the dominance of the little Roman horn.

1. The vision of the metallic image gives only the secular history of that large portion of the world, which was the basis of the cumulative Roman Empire in its widest geographical extent, and which thence is made the platform of all the prophecies both of Daniel and St. John: but, at its close, it brings us down to the victories of the stone, which are succeeded by the triumphant reign of the mountain.

These victories, by which the great image is dissolved, commence shortly before the termination of those three times and a half which are the second moiety of the complete period of seven times: and the complete period of seven times, which is employed as the grand calendar of prophecy, is the exact measure of the great image viewed as chronologically progressive through four successive Empires¹.

2. The vision of the four wild-beasts gives the same secular history of that portion of the globe, which comes under the special cognizance of prophecy: but it gives it through the medium of a different set of distinct symbols. Like the vision of the metallic image, it terminates with the erection of Messiah's kingdom upon the ruins of the

¹ See above book i. chap. 3. in init. and below book iii. chap. 1.

last and greatest of the four Empires : but, under the denomination of *a little horn*, it introduces a new Power not hitherto mentioned.

With this Power it connects the famous period of three times and a half, which is the latter moiety of the seven times : for it teaches us, that the times and the laws and the saints of the Most High are to be delivered into the hand of the little horn during the space of three times and a half, and that at the end of that period the fourth beast is to be destroyed and the long-depressed saints are to obtain the kingdom ¹.

3. The vision of the ram and the he-goat is still limited to the same geographical platform, and is still for the most part spread upon the same grand prophetic calendar of seven times : but, as the preceding vision of the four wild-beasts, during its latter term, was chiefly confined to the western part of the platform ; so the present vision of the ram and the he-goat is chiefly confined, during its parallel latter term, to the eastern part of the platform. In the West, a little horn of the fourth wild-beast is conspicuously to play the tyrant during the period of three prophetic times and a half : in the East, another little horn, attached to the he-goat, is synchronically to appear in a character not essentially dissimilar. For the eastern little horn, like the western, perishes at the time of the end or at the close of the latter three times and a half :

¹ See below book iii. chap. 2. § IV. 2. 4.

and, as the reign of the western little horn begins with the completion of a great apostasy from the faith; so its eastern fellow stands up when the apostates are come to the full, and the symbolical stars or ecclesiastical pastors are given up to its tyranny as a punishment for the widely-diffused apostasy in question.

The present vision of the ram and the he-goat, like the preceding vision of the four beasts, sets forth a chronological number: and this number is for the most part spread over the grand calendarian period of seven prophetic times, though not quite exactly comprehended within it. While the entire vision of the ram and the he-goat is specifically defined, as reaching, from its commencement, to the very time of the end, or to the close of the latter three times and a half; we are taught, that that part of it, which brings us from its commencement to the incipient cleansing of the sanctuary, will comprehend a period of 2300 prophetic days or 2300 natural years¹.

4. The vision of the things noted in the Scripture of truth differs from all its three predecessors in the mode of its construction: for *they* predict future events, through the medium of symbols or hieroglyphics; but *it* predicts them, in the ordinary unfigured language of history. Yet the same geographical platform is retained: and, save that the now extinct Babylonian Empire is excluded, the

¹ See below book iii. chap. iii. § III. 2.

same succession of Empires and the same grand chronological calendar are employed to bring us, in regular order, to certain events of the last time, which hitherto, for the sake of distinctness, have been left unnoticed.

On this principle, as the vision of the four beasts conducted us, in strict chronological succession to the tyranny of the western little horn, the gradual rise of which is limited to the period during which the fourth Empire should be divided into ten kingdoms ; and as the vision of the ram and the he-goat similarly conducted us, in strict chronological succession, to the tyranny of the eastern little horn, the standing up of which is fixed to the time when the apostates should be come to the full : so the vision of the things noted in the Scripture of truth, the date of which is the third year of Cyrus, begins with the then-existing Medo-Persian Empire ; passes next to the Grecian Empire, under the Macedonian Alexander ; then proceeds to give the history of his most eminent successors, the two lines of the Hellenico-Syrian and the Hellenico-Egyptian kings ; afterward introduces the Romans upon the stage, predicting the destruction of Jerusalem, the persecutions endured by the primitive Christians, the conversion of the Empire under Constantine, the declension of real piety, and the second persecutions endured by those who protested against the great Apostasy that was mainly upheld by the Bishops of Rome ; and lastly, when it has foretold all these particulars in regular chronological order, delineates a third unholy Power

under the title of *a wilful king or kingdom*, evidently exhibiting it as the Roman Empire acting through the medium of some one of those members the agency of which should characterise its predicted term of divided existence, and yet describing it in such a manner as to enforce the conclusion that it is the God-denying Antichrist predicted by St. John. At the time of the end, while the tyranny of this Roman Power is at its height, the vision further teaches us, that the great work of the restoration of Judah will commence. For, at the time of the end, Antichrist sets out upon his expedition to Palestine: synchronically with this expedition, the Jews begin to be restored: the latter three prophetic times and a half terminate at the close of the period of wonders: and that period of wonders is finished, when God ceases to scatter his ancient people or (in other words) when he begins to restore them¹.

In the epilogue to Daniel's concluding vision, two additional numbers are mentioned, which I shall take the present opportunity of discussing and arranging. These two numbers are, 1290 days, and 1335 days.

Some have imagined, that these two periods alike commence synchronically with the latter 1260 days; whence, according to such an arrangement, they will extend, the one 30 days, and the other 75 days, beyond the close of that period: and the

¹ See below book iii. chap. 4. and compare Dan. xi. 40—45. xii. 1, 6, 7.

short period of 75 days, thus produced, the writers in question have placed between the close of the latter 1260 days and the commencement of the apocalyptic millennium ; allotting it to the restoration and conversion both of the Israelites and of the Gentiles ¹.

But, upon the principles of good composition, such an arrangement is untenable : and we do little service to the prophetic writings, if, in our interpretation of them, we ever depart from those principles.

(1.) The 1290 days, we are explicitly taught, must be reckoned from the setting up of the abomination that maketh desolate : and the context shews, that they terminate (for, otherwise, no ter-

¹ This I acknowledge to have been once my own opinion : but I now see, and confess, its erroneousness. The imaginary period of 75 days, subdivided into 30 days and 45 days, which has been produced by the arbitrary and unwarranted combination of St. John's 1260 days with Daniel's 1290 days and 1335 days, has no real existence. Had Daniel ever employed the expression of *a thousand two hundred and threescore days*, the combination might have had a semblance of plausibility : but it is remarkable, that he never uses any such phraseology ; the sole expression, employed by him, is *a time and two times and the dividing of a time*. John teaches us, indeed, that *three times and a half* and *1260 days* are equipollent : but still, since he alone uses the expression of *a thousand two hundred and threescore days*, we are compelled, for the purpose of producing the imaginary period of 75 days, to fetch 1260 days from the Apocalypse and then combine them with Daniel's 1290 days and 1335 days, two periods which the Apocalypse itself never mentions.

minating event is specified) with the commencement of a purification and a trial of many ; while the wicked, being devoid of understanding, persevere in doing wickedly ¹.

Now the vision, wherein the 1290 days are mentioned, is the vision, in which the rules of good composition require us to seek the *specific* desolating abomination alluded to : for, if *such* an abomination be foretold in the course of that vision, *it*, and *no other*, must obviously be meant, when we are taught that 1290 days are to be computed from the setting up of *such* an abomination.

In the course, then, of this present vision, or the vision of the things noted in the Scripture of truth, a mighty Power, which succeeds the Greeks in the Empire of the world, which is distinctly characterised as the seed of the Italian Chittim, and which therefore must be the Roman Power, is said to take away the daily sacrifice and to set up the abomination of desolation ² : and afterward, in the sequel of the *very same* vision, we are directed to calculate 1290 days from the time, when the daily sacrifice is taken away, and when the abomination of desolation is set up ³.

Such being the case, the rules of good composition require, that the reference to a desolating abomination, made in the *sequel* of the vision, should be understood, as a reference made to the

¹ Dan. xii. 10, 11.

² Dan. xi. 31.

³ Dan. xii. 11.

specific desolating abomination which had *previously* been mentioned in the course of the *same* vision. For, when, in one continued vision, we *first* have mention made of *the taking away of the daily sacrifice and the setting up of the abomination that maketh desolate*, and afterward have an avowed reference to *the taking away of the daily sacrifice and the setting up of the abomination that maketh desolate*¹: it is impossible not to conclude, that the reference in the latter part of the vision is given for the purpose of calling our attention to that *specific* taking away of the daily sacrifice and that *specific* setting up of the desolating abomination which had been *already* mentioned in the *former* part of it; in other words, we cannot but conclude, unless we think fit to exhibit the prophet as writing after a manner in which no good author *would* write, that the passage contained in the eleventh verse of the twelfth chapter

¹ Compare Dan. xi. 31. with Dan. xii. 11. I subjoin the two passages, which, it will be recollected, occur in one and the same continued vision.

And from them shall stand up their seed: and they shall pollute the sanctuary of strength, and they shall take away the daily sacrifice, and they shall set up the abomination that maketh desolate. Dan. xi. 31.

From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Dan. xii. 1.

Now I contend, that, since these two passages occur in one and the same continued vision, the *latter* of them must refer to the *former* of them.

of Daniel (according to the ordinary division of the book) relates to the passage contained in the thirty-first verse of the eleventh chapter ¹.

But the *specific* desolating abomination, thus *plainly* and (by the rules of consistent writing) *inevitably* referred to, is the desolating abomination set up by a Power, which, as both the tenor of the prophecy requires and as our Lord himself explicitly teaches us, is undoubtedly the Power of the Romans ².

Therefore, agreeably both to the necessity of the prophecy and to our Lord's own exposition, the 1290 days must be reckoned from the epoch of the sacking of Jerusalem by Titus ; when the Romans took away the daily sacrifice and set up the desolating abomination, *first* mentioned in the *body*, and *afterward* referred to in the *sequel*, of the vision of the things noted in the Scripture of truth.

Having on incontestible principles established

¹ The vision of the things noted in the Scripture of truth has been, most unskilfully and most unhappily, divided into *two* chapters, arranged as the eleventh and twelfth chapters of the book of Daniel. Whereas, in propriety, there ought to have been no break at the end of the present eleventh chapter : but the present twelfth chapter ought to have been immediately joined to it ; the *two* chapters being arranged as only *one* chapter containing fifty-eight verses. From an inattentive reader, this circumstance may, in a measure, hide the obviousness of the reference contended for. In my own arrangement of the unbroken vision, this faulty and ill-judged division does not appear. See above book ii. chap. 3. § I. 4.

² Compare Dan. xi. 31. and Matt. xxiv. 15.

this leading point, we can now have no difficulty in making the required calculation.

Jerusalem was taken in the year 70, when the desolating idol or worshipped abomination of the Roman eagles was set up within the precincts of the temple¹: and, about two months before that time, Titus had been informed, that the daily sacrifice was discontinued for want of persons to attend it². Hence, if the 1290 prophetic days be reckoned from the year 70, they will terminate in the year 1360: and this year 1360 will thus, according to the prophecy, be the date of a season, when many shall begin to be purified and made white and tried. Agreeably to such a declaration, in the precise year 1360, Wickliffe, who has well been called *the morning star of the Reformation*, began effectually to preach and protest against the mendicant friars and the corruptions of Popery³. From that time,

¹ See Isaiah xlv. 17, 19. The Roman eagles were worshipped by the soldiers: whence, by the historian, they are called *propria legionum numina*. In Hebrew phraseology, an idol is denominated *an abomination*; as in Isaiah referred to above.

² Joseph. de bell. Jud. lib. vi. cap. 2. § 1. p. 1266. Edit. Hudson. See my Dissert. on the lxx weeks, p. 376, 377.

³ Mosheim's Eccles. Hist. cent. xiv. part 2. chap. 2. § XIX. vol. iii. p. 332. The Waldenses and Albigenses had indeed, long before the days of Wickliffe, maintained the great truths of the Gospel: but they were not *reformed* from the Church of Rome. On the contrary, holding firm the doctrines of their remote forefathers, they, with a glorious singularity, *needed* no reformation: whence, as we shall hereafter find, their two ancient

many, who had hitherto, been within the pale of the apostate Romish Church, began to be purified and tried ; until at length the principles of the Reformation triumphed over all opposition : but the wicked, not understanding the counsels of God, still persevered in their wickedness ¹.

(2.) The other period, mentioned by Daniel at the close of the vision of the things noted in the Scripture of truth, is a period of 1335 days.

This has usually been connected with the preceding period of 1290 days ; the same date being

Churches were selected of God to act the part of the two faithful witnesses during the whole period of those 42 months or 1260 days or three times and a half, throughout which the figurative holy city was to be trodden under foot by a new race of Gentiles. See Rev. xi. 2, 3, 4.

¹ The only mode, in which the 1290 days can be made to commence synchronically with St. John's 1260 days, is by supposing their specified date to refer to the desolating Apostasy mentioned in the vision of the ram and the he-goat. Dan. viii. 12, 13. Such, accordingly, is the mode adopted by those, who contend for this arrangement. But, in the first place, to suppose, that Dan. xii. 11, relates to Dan. viii. 12, 13, and not to Dan. xi. 31, is to make the prophet violate one of the most obvious rules of good writing: and, in the second place, Dan. xii. 11, expressly relates to some abomination or idol which should be set up when the daily sacrifice was taken away; whereas Dan. viii. 12, 13, speaks not of any abomination or idol, but mentions only an Apostasy by reason of which the allegorical stars should be trampled upon by the little horn of the he-goat. Hence, on no fair principle of interpretation, can Dan. xii. 11, be referred to Dan. viii. 12, 13 : it must plainly and inevitably be referred to Dan. xi. 31.

assigned to each of them, and that date being made synchronical with the commencement of St. John's 1260 days: so that all the three periods of 1260 days, 1290 days, and 1335 days, have been supposed to begin at the same epoch. The error of such an opinion has been sufficiently shewn in the case of the 1290 days: it remains only to shew, that the common arrangement of the 1335 days is equally erroneous. In truth, so far from the three periods having a synchronical commencement, they have no sort whatever of mutual connection.

The whole, which Daniel says of the last period, is this; *Blessed is he, that waiteth and cometh to the thousand three hundred and five and thirty days*: and, to these words of Daniel, as all agree, St. John alludes, when, speaking of the commencement of the thousand years of happiness, he says; *Blessed and holy is he, that hath part in the first resurrection*¹. Hence, the only question is, whether the predicted period of blessedness begins, at the end, or at the commencement, of the 1335 days.

Those, who suppose the 1335 days to commence synchronically with St. John's 1260 days, of course believe, that the termination of the 1335 days is the commencement of the millennial period of blessedness; or, in other words, that the millennial period of blessedness begins, when the 1335 days end.

Such an interpretation, though it has been very

¹ Dan. xii. 12. Rev. xx. 6.

generally adopted, can 'scarcely be said to harmonise with the natural purport of Daniel's phraseology. The prophet does not say ; *Blessed is he, that waiteth and cometh TO THE END of the 1335 days* : but he says ; *Blessed is he, that waiteth and cometh to the 1335 days*. Had he used the former mode of expressing himself, the period of blessedness must doubtless have commenced *at the end* of the 1335 days : but, as he uses the latter mode, the obvious conclusion is, that the period of blessedness commences *at the beginning* of the 1335 days ; that is to say, the obvious conclusion is, that the period of blessedness and the 1335 days commence *synchronously*. For, if we were to say ; *Blessed is he, that cometh to the thousand apocalyptic years of Christ's reign with his saints* : what should we be supposed to intimate ? Would any person imagine, that we meant to celebrate the happiness of him who should live *at the end* of the millennium ? So far from it, every one would conclude, as a matter of course, that we meant to celebrate the happiness of him who should live to see *the commencement* of that blessed period. Now exactly similar to this is the language of Daniel : *Blessed is he, that waiteth and cometh to the thousand three hundred and five and thirty days*. Hence I think it evident, that the prophet designs to teach us, that *the commencement* of the 1335 days will be the commencement of a period of special blessedness : and hence I think it equally plain, that his words are not legitimately capable of any other interpre-

tation. But, if this be the case, then the 1335 days, instead of commencing *synchronously* with St. John's 1260 days according to the erroneous vulgar arrangement, do not commence until after those 1260 days shall have *terminated*. For, with the commencement of the 1335 days, commences a period of special blessedness : but, with the commencement of St. John's 1260 days, commences a period of special tribulation to the saints. Therefore the 1335 days cannot commence, until after the 1260 days shall have terminated ¹.

This matter being thus sufficiently plain, it will

¹ The passage in Dan. xii. 7, though the same preposition *h* is used, cannot be adduced as parallel to the passage in Dan. xii. 12 : for the contextual construction of the two places is entirely different.

With respect to the passage in Dan. xii. 7, it is an answer to the question put in the preceding verse ; *Until how long shall be the end of the wonders*. To this question the perfectly unambiguous reply is ; *Unto a time and two times and a half* : that is to say (for, otherwise, we have no answer to the question), *There shall be a time and two times and a half unto the end of the wonders* ; agreeably to the purport of the question, put to the man clothed in fine linen.

But, with respect to the passage in Dan. xii. 12, without any antecedent leading question, and without any inquiry relative to the end of a chronological term, we have simply an assertion, that *Blessed will be the person, who waiteth and cometh unto the 1335 days*. Hence, by the natural construction of the language, I see not how we can understand this insulated assertion, save as an assertion of the blessedness of the individual who shall live to see *the commencement* of that distinctly specified period.

follow of necessity, that the period of blessedness foretold by Daniel and the period of blessedness foretold by St. John begin *synchronically*: in other words, it will follow, that the 1335 days of the former prophet begin *synchronically* with the 1000 years of the latter prophet; each of these periods alike commencing at the close of that brief intervening time of the end, which follows the 1260 days.

Accordingly we find, that the millennium is placed immediately after the destruction of the ten-horned beast and the false prophet in the battle of Armageddon: while the destruction of the ten-horned beast and the false prophet, who is the same as the ten-horned beast's little supernumerary horn, is placed, both by Daniel and by St. John, very shortly after the close of the latter three times and a half or 42 months or 1260 days; that is to say, at the expiration of that brief time of the end, by which the latter three times and a half are immediately followed¹.

But here a question will naturally be called forth by the numerical diversity of the two terms, mentioned, by Daniel and St. John, as alike synchronically commencing with a period of special blessedness.

Why does Daniel write 1335 prophetic days, while St. John writes only 1000 natural years; the

¹ Rev. xix. 17—21. xx. 1—6. xiii. 5. Dan. vii. 11, 25—27.

former of these terms exceeding the latter by the space of 335 years?

The solution of this question is afforded by the apocalyptic account of the matters which succeed the Millennium.

Since the 1335 years of Daniel and the 1000 years of St. John commence *synchronously*, the 335 years, which are the excess of the one number above the other number, must be placed *after* the termination of St. John's 1000 years.

Now, *subsequent* to the termination of St. John's 1000 years, the following circumstances are distinctly foretold as occurring.

In the first place, Satan, being liberated from his confinement, goes forth to deceive the nations, which are then in the four quarters of the earth, for the purpose of gathering them together to battle against the Lord and against his saints: in the next place, a great confederacy, which the Apostle from Ezekiel denominates *Gog and Magog*, having thus at length been formed out of the deluded nations, goes up on the breadth of the earth, and compasses the camp of the saints with the beloved city: and, in the last place, fire comes down from God out of heaven, and devours them¹.

All these matters occur *after* the expiration of St. John's 1000 years. But Daniel's supplemental term of 335 years evolves also *after* the expiration

¹ Rev. xx. 7—9.

of the same period. Therefore, the supplemental term of Daniel's 335 years, and the matters which occur after the expiration of St. John's 1000 years, are plainly *synchronical*.

Hence, I think, it is evident, that Daniel's supplemental term of 335 years is the precise time which will be occupied, partly in the gradual degeneration of the millennians through the delusive artifices of Satan, partly in the formation of the confederacy of Gog and Magog, partly in the war of that confederacy waged against the saints of God who yet remain undeceived and uncorrupted, and partly in the final destruction of the confederacy by fire from the Lord out of heaven.

How soon the great day of ultimate retribution will arrive after the close of these supplemental 335 years, is designedly left in an awful state of entire uncertainty.

*Of that day and hour, says our blessed Lord, knoweth no man ; no not the angels of heaven ; but my Father only*¹.

¹ Matt. xxiv. 36.

CHAPTER IV.

RESPECTING THE PROPER ARRANGEMENT OF THE
APOCALYPSE.

WITH these four prophecies of Daniel, the book of the Apocalypse, as communicated to the Apostle St. John, stands immediately connected : for, commencing synchronically with the vision of the great metallic image, and by way of a calendarian introduction bringing successively upon the stage the four great gentile Empires alike represented by the four metals and the four wild-beasts, it is, in fact, only a more minute and more comprehensive prediction of the events foretold in the latter part of the four several prophecies ; that is to say, it is a more minute and more comprehensive prediction of the events, which occur, during the sovereignty of the iron and the clay or during the reign of the fourth wild-beast, subsequent to the promulgation of Christianity. Thus the Apocalypse, chronologically commencing with the commencement of the seven times, chronologically coincides with the duration of the great metallic image and with the time which elapses from the dissolution of the image to the final consummation of all things ¹.

¹ See below book iv. chap. 2.

In the due abstract arrangement of this mysterious volume, the following are the matters which chiefly require to be discussed: the mutual relation of the three septenaries of the seals, the trumpets, and the vials; the apocalyptic commencement and termination of the latter three times and a half; and the limits and harmonical construction of the greater sealed book and of the little open book.

These several matters must be considered *abstractedly*, as a necessary preparation for the direct exposition and application of the apocalyptic oracles themselves ¹.

¹ By *abstractedly*, I mean *independently of any specific mode of applicatory exposition which an inquirer into such matters may have antecedently framed for himself*.

This system of *abstract* arrangement was the admirable plan of the excellent Mede in the construction of his *Clavis Apocalyptica*: and, without the adoption of such a plan, any interpretation of St. John's prophecies will be purely gratuitous and unsubstantial and unsatisfactory.

In fact, to undertake an exposition of the Apocalypse on any *other* principle, is to bend the inspired book to our own speculations, instead of bending (as we ought to do) our own speculations to the inspired book. The book must *first* be *abstractedly* arranged by the instrumentality of notes or marks, furnished exclusively by *itself*: and, when, on sufficient internal and independent evidence, it has *been* thus *abstractedly* arranged, *that* arrangement must henceforth be rigidly adhered to; inso-much that no *applicatory* exposition, which in any wise violates it, must for a moment be tolerated or admitted.

Such is the grand excellence of Mr. Mede's principle of interpretation. To scrutinize, with the utmost severity, the *evidence* which this great commentator brings to establish any alleged

I. The most cursory reader cannot fail to observe, that, when the unprophetic charges to the seven Churches of Asia are excluded, the volume of the Revelation is divided into three septenaries : that of the seals, that of the trumpets, and that of the vials.

1. Of these, by the general consent of commentators and by the obvious phraseological tenor of the prophecy itself, the first septenary so comprehends the seven seals, that those seals are, in point of chronological commencement, mutually successive to each other. They evidently form a series of periods : and, since the Apostle beholds them *opened* successively, there can be no reasonable doubt, that the periods, which they describe, *commence* successively. One period, indeed, may or may not *run into* the period which follows it : but, in regard to *commencement*, their mutual successiveness is clear and indisputable.

synchronism or correspondence, we are, indeed, fully at liberty ; for, though the *principle* be blameless, the *employment* of it in any particular instance may be defective and unsatisfactory. But, if we depart from the *principle itself*, the principle on which the admirable author constructed the *Clavis Apocalyptica* ; though we may for a passing season excite the gaping admiration of the ignorant and the superficial, we can, from our unskilful and arbitrary and random and unscientific efforts, expect in the issue nothing better than a shameful failure. The book must *first* be *abstractedly* arranged or sorted : and *then*, but not *until* then, it may, with some reasonable hope of success, be *concretely* interpreted in the way of *applicatory* exposition.

2. In a similar manner, by an almost equally general consent, the seventh seal introduces, and comprehends within its own larger period, the second septenary, or the septenary of the trumpets : which trumpets are likewise, in point of chronological commencement, mutually successive.

The necessity of this arrangement is manifest from the difficulties attendant upon any scheme, which would make the septenary of the trumpets independent upon the septenary of the seals.

(1.) Unless the seventh seal comprehends the septenary of the trumpets, it absolutely comprehends *nothing* : for we can scarcely deem the silence of half an hour, which in that case is the *sole* result of its opening, to bear the character of intelligible action.

(2.) So again : if we be required to view the septenary of the seals as an insulated septenary, altogether disjointed from and unconnected with the septenary of the trumpets ; at what point of time can we reasonably fix its chronological termination ?

According to such an hypothesis, we *must* fix its termination, either *before* the end of the world, or *at* the end of the world.

If we fix its termination *before* the end of the world : we must then, on some intelligible principle, specify the precise era of its termination, and say what part of the Apocalypse chronologically succeeds it.

And, if, on the other hand, we fix its termination *at* the end of the world : we shall soon find such an

arrangement utterly irreconcilable with the internal mechanism of the septenary itself: for, according to any scheme of *this* description, we shall be compelled to place the end of the world, not under the seventh seal, but under the sixth seal; in which case, the seventh seal, chronologically following the sixth, and therefore chronologically following the end of the world, inevitably brings out the lame and impotent conclusion, that the end of the world is followed by nothing save a silence in heaven for about the space of half an hour¹.

3. But, though there has been very little disagreement among commentators in regard to the arrangement of the two first septenaries of the seals and the trumpets, there has not been quite the same harmony respecting the arrangement of the third septenary of the vials.

(1.) Mr. Mede contends, that the six first vials ought to be included within the period of the sixth trumpet, and that the effusion of the seventh vial

¹ As if to prevent the possibility of any expository tampering with the oracle of the seventh seal, the Apostle employs *precisely the same* formula to announce the opening or commencement of each seal throughout the entire septenary. In each several case, his invariable language is, "Ὅτε ἤνοιξε, *When he had opened.* Compare Rev. vi. 1, 3, 5, 7, 9, 12. viii. 1. The contents, therefore, of each seal *alike* are assuredly detailed *after* this common introductory formula. Whence it will follow, that, unless the seventh seal comprehends the seven trumpets as so many parts of a whole or as so many subdivisions of a larger period, it contains and introduces nothing save a silence in heaven for about the space of half an hour.

synchronises with the first blast of the seventh trumpet¹.

His arguments, in favour of this arrangement, may be reduced to the two following.

The seventh trumpet introduces the third woe²: the third woe is the battle of Armageddon³: and the battle of Armageddon evidently belongs to the period of the seventh vial⁴. Therefore the seventh trumpet and the seventh vial commence together.

The mystery of God is finished, when the seventh angel begins to sound his trumpet⁵: and the mystery of God is done, when the seventh vial is poured out⁶. Therefore the seventh trumpet and the seventh vial both equally introduce the consummation of God's mystery. But, if they equally introduce the same event, then the seventh trumpet and the seventh vial must commence synchronically.

Hence, as the seventh trumpet and the seventh vial commence synchronically, the six first vials must of necessity precede the seventh trumpet. Consequently, since they precede the seventh trumpet, they ought all to be arranged under the sixth⁷.

¹ Chav. Apoc. par. ii. synchron. 3.

² Rev. xi. 14, 15.

³ Rev. xvi. 16. xix. 17—21.

⁴ Rev. xvi. 16, 17. xix. 17—21.

⁵ Rev. x. 7.

⁶ Rev. xvi. 17.

⁷ Mede's Works, book iii. chap. 2. p. 585. chap. 8. p. 595.

The *first* of Mr. Mede's arguments is built upon a purely gratuitous assumption: the assumption, namely, that *the yet future battle of Armageddon* is EXCLUSIVELY *the third woe*.

Doubtless, if this point be conceded, the conclusion will very logically follow: but we are no way bound to concede a matter, which never has been, and which never can be, proved. All the seven vials are JOINTLY and COLLECTIVELY denominated *the last plagues*¹. Therefore we are equally at liberty to suppose, that they JOINTLY and COLLECTIVELY, though as so many component parts, constitute the last woe: we are no way bound to allow, that the last woe is EXCLUSIVELY limited to the seventh vial.

His *second* argument is built upon another gratuitous assumption: the assumption, that *the mystery of God is actually FINISHED, as soon as the seventh angel begins to sound his trumpet*².

Were this assumption well founded, his point would indeed be most amply proved: because, if God's mystery were alike FINISHED at the first sounding of the seventh trumpet and at the first effusion of the seventh vial, no doubt the first sounding of that trumpet and the first effusion of that vial must be synchronical. But it is *not* well founded.

For what is the declaration of the mighty angel?

chap. 6. p. 592. book v. p. 910, 920. Comment. Apoc. in Vin-
dem. p. 521, 522. Comment. Apoc. in Tub. Sept. p. 476.
Clav. Apoc. par. ii. synchron. 3.

¹ Rev. xv. 1.

² Rev. x. 7.

He does not teach us, that the mystery of God will be finished when the seventh angel shall BEGIN to sound his trumpet : he only teaches us, that it will be finished IN THE DAYS OF THE VOICE of the seventh angel, who is about to sound very soon after the passing away of the second woe ¹.

All, therefore, that we can learn from the declaration of the angel respecting the completion of God's mystery, amounts to this. The mystery of God is assuredly to be finished, DURING THE TIME that the seventh angel is sounding his trumpet, or (according to the express words of the declaration itself) IN THE DAYS OF THE VOICE of the seventh angel. But, IN WHAT PARTICULAR PORTION of this period the mystery is to be finished, whether AT THE BEGINNING OR IN THE MIDDLE OR AT THE END of it, is left, so far as the *present* passage is concerned, wholly undetermined.

Hence the *present* passage is plainly incapable of establishing the position, which Mr. Mede would build upon it : because it contains nothing more, than a general and indefinite assertion. We are

¹ Ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἐβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ τελεσθῇ (ὁρ ἐτελέσθη) τὸ μυστήριον τοῦ Θεοῦ. Rev. x. 7.

The phrase, ὅταν μέλλῃ σαλπίζειν, is the same, as if the prophet had written ὅς μέλλει σαλπίζειν. It cannot possibly denote *the commencement of the blast itself*, as some appear to have imagined ; because it speaks of the *entire* period of the sounding as being STILL FUTURE. But the mystery, as all agree, was not to be accomplished BEFORE the commencement of the blast of the seventh trumpet.

afterward taught, in *another* passage, that God's mystery is finished at the effusion of the seventh vial¹: whence indeed we are obviously bound to conclude, that the effusion of the seventh vial must synchronise with *some* part of the days of the voice of the seventh angel: but it does *not* follow, that it must synchronise with the *very beginning* of those days; it does *not* follow, that, because the mystery is finished at the first effusion of the seventh vial, it must likewise be finished at the first sounding of the seventh trumpet.

(2.) The arrangement, adopted by several writers in Mr. Mede's time and more recently by Bishop Newton and Mr. Whiston and many other commentators, appears to me far preferable to that of Mr. Mede: the truth of it, indeed, seems to be capable of little less than absolute demonstration.

These authors maintain, that, as the seventh seal comprehends all the seven trumpets, so the seventh trumpet comprehends all the seven vials.

The propriety of such an arrangement is manifest from the following considerations.

It is required by the phraseology, which the Apostle himself has employed in the way of a connecting link.

The seventh trumpet is described, as being the third and therefore the *last* of the three great woes: while all the seven vials are jointly and collectively mentioned as the *last* plagues. But the

¹ Rev. xvi. 17.

period of the *last* plagues must, as its very name imports, coincide with the period of the *last* woe. If then the period of the seven *last* plagues coincide with the period of the third and *last* woe; the seventh trumpet, which introduces that *last* woe, must also introduce the seven *last* plagues. The *last* woe, therefore, and the seven *last* plagues, are equally comprehended by the seventh trumpet: and they are described as being the *last*, because they occupy the *last* portion of the period of three times and a half, while the two *former* woes occupy the *former* portion of that period ¹.

This arrangement, moreover, is requisite to the concinnity and regularity of the whole book.

The Apocalypse is divided into the three septenaries of the seals, the trumpets, and the vials. Now it is universally admitted, that all the seven trumpets are plainly comprehended under the seventh seal. Homogeneity, therefore, requires us to place all the seven vials, in a similar manner, under the seventh trumpet; and forbids us to adopt the inconsistent scheme, which would assign six of them to the sixth trumpet, while it gives only the seventh to the seventh trumpet.

The arrangement, for which I contend, is required also by the relative collocation of the great sealed book and the little open book of the Apocalypse.

¹ Lawen. Strict. on Mede's Works, p. 546. Wood's First Argument, *ibid.* p. 592. Bp. Newton's Dissert. on Rev. xv.

The great sealed book, as we shall presently find, is interrupted, for the insertion of the little open book, at the end of the ninth chapter, according to the vulgar division of the Revelation : and it is resumed at the beginning of the fifteenth chapter. Now the chronological point, where the sealed book is thus interrupted, is the end of the sixth trumpet and of the second woe. Hence the chronological point, where it is resumed, must obviously be the beginning of the seventh trumpet and of the third woe. But the sealed book is resumed at the commencement of the fifteenth chapter. Therefore, in the regular arrangement of the sealed book, this chapter must introduce the seventh trumpet and the third woe. But this chapter introduces the effusion of the seven vials. Therefore the seven vials collectively must be comprehended within the period of the seventh trumpet and must jointly constitute the third woe.

There is another argument in favour of the present arrangement, perhaps yet more decisive than any one of the foregoing ; which was urged against Mr. Mede by Mr. Wood, and which has since been stated afresh with much force of evidence by Mr. Frazer.

It is said by St. John, that the temple of God in heaven was *opened* at the sounding of the seventh trumpet : consequently, *before* the sounding of that trumpet, the temple was *shut*¹. And it is likewise

¹ Rev. xi. 15, 19.

said by him, that, out of the temple thus *opened* at the sounding of the seventh trumpet, came those seven angels who were appointed to pour out the seven vials¹. The order, therefore, of the circumstances, agreeably to the chronological arrangement of the prophet, is, as follows.

The seventh trumpet sounds : and the temple, *hitherto* shut, is *forthwith* opened. From the temple, thus opened, seven angels come out. To these seven angels, *subsequent* to their coming out from the opened temple, and therefore *subsequent* to the sounding of the seventh trumpet, one of the four living creatures gives seven vials full of the wrath of God. The seven angels, having now come out from the opened temple and having received the seven vials of wrath, immediately proceed to pour them out².

Such being the case, since the temple *opens* at the sounding of the seventh trumpet, since the seven angels come out from the temple *after* it is thus opened, and since they pour out the seven vials *after* they come out from the opened temple ; it is manifest, that the sounding of the seventh trumpet must *precede*, and therefore *introduce* and *comprehend*, the effusion of ALL the seven vials³.

Lastly, the arrangement, which I advocate, is required by the arrangement of what is evi-

¹ Rev. xv. 5, 6.

² Compare Rev. xi. 15, 19. xv. 5—8. xvi. 1.

³ Wood's Second Argum. in Mede's Works, p. 592. Frazer's Key to the Proph. p. 54, 55.

dently the type of the apocalyptic trumpets and vials.

The seven trumpets, as all commentators agree, sound to the downfall of Rome. But this imagery is doubtless borrowed from the seven trumpets, which, on seven successive days, sounded to the downfall of Jericho. Now it is observable, that, on each of the six first days, the city was compassed only a single time and there was no more than a single blast of the trumpet : but, on the seventh day, the city was seven times encompassed, and the trumpet was sounded seven times ; the result of which was, that, at the seventh blast, the wall of Jericho fell as if by an earthquake¹. Analogously to this arrangement, the trumpet, in the Apocalypse, sounds six times, during six successive periods, to the downfall of the mystic Babylon : but, when it sounds the seventh time, during the seventh period, its blast is divided into seven portions marked by the pouring out of seven vials ; and, at the effusion of the seventh vial, an earthquake lays the great city prostrate². Thus accurately do the type and the antitype agree, if we place the seven vials under the seventh trumpet : but the correspondence is entirely broken by the arrangement which Mr. Mede has advocated

II. This matter being settled, there is another important point in the apocalyptic chronology which it will be necessary to discuss.

¹ Josh. vi. 3—21.

² Rev. xvi. 17—19.

The prophetic part of the Revelation is not only divided into three successive septenaries ; but, a remarkable period is specified, during which the faithful Church of God is subjected to a very singular tyranny. This period comprehends 1260 natural years or the latter moiety of the grand calendarian term of seven prophetic times : and it is to be computed from the era, when the times and the laws and the saints were unanimously given by the secular Powers of the Western Roman Empire into the hand of the little papal horn¹.

The question, then, is, *at what precise point of the Apocalypse the period of the 1260 years begins, and at what precise point it ends.*

1. This period commences, if I mistake not, with the sounding of the fifth apocalyptic trumpet or the first woe-trumpet.

(1.) In regard to naked chronology, we have seen reason to fix the commencement of the latter 1260 years to the year after Christ 604 : and, in regard to circumstantial occurrence, we have found that such their commencement is marked by the revelation of the man of sin.

Now, as our best commentators agree (nor can there, I think, be a shadow of reasonable doubt on the subject), all the seven seals had been opened, and all the four first trumpets had begun to sound, *previous* to the year 604. The period of 1260 years, therefore, cannot have commenced, either

¹ See above book i. chap. 6.

with the opening of any one of the seven seals, or with the sounding of any one of the four first trumpets : and, in exact accordance with such a conclusion, the prophetic description of these eleven epochs does not give us the least reason to suppose, that the man of sin was revealed, and that the 1260 years commenced, at any one of them.

Hence we may be morally sure, that the period of the 1260 years must have commenced *subsequent* to the blast of the fourth trumpet.

(2.) After the sounding of the four first trumpets has been described, St. John evidently points out to us the beginning of some new and remarkable period : for, specially and collectively, he styles the three last trumpets *three woes*.

By this designation, then, the three last trumpets are thrown together into one class : and we are sure from the chronological order observed in the Apocalypse, that the fourth trumpet cannot have sounded very long before the revelation of the man of sin in the year 604. But nothing, surely, is more improbable, than that so remarkable an epoch, as the revelation of the man of sin and the commencement of the 1260 years, should not synchronise with some one of the great apocalyptic epochs : insomuch that any alleged date of the 1260 years, which could not be made to synchronise with some one of those epochs, would bear upon its very front the stigma of error. Hence we are naturally led to expect, that the man of sin is revealed, and that the 1260 years commence, at

the epoch which immediately follows that of the fourth trumpet. In other words, we are led to expect, that the man of sin is revealed, and that the 1260 years commence, at the epoch of the first woe-trumpet, or at the beginning of that period which is eminently distinguished as comprehending three great woes.

This, I say, we are naturally led to expect *a priori*: but, unless the chronological era of the beginning of the first woe-trumpet will correspond with the marks by which we are taught to ascertain the commencement of the 1260 years, we have no right positively to conclude that our expectation is well founded.

Now these marks are: the giving of the times and the laws and the saints, into the hand of the papal little horn, by the ten western kings; the synchronical completion of the great Apostasy, by the revelation of the lawless one as its head; and the immediately consecutive rise of Mohammedism or the eastern little horn of the he-goat¹. But, according to the general consent of our ablest expositors, the first woe-trumpet produces the rise of Mohammedism and the consequent ravages of the Saracens. The rise, however, of Mohammedism occurred in the year 608 or 609: for, either in the one or the other of those two years, Mohammed began to propagate his imposture. Yet the rise of Mohammedism is not the *earliest* event, which

¹ See above book i. chap. vi. § I. II.

occurs under the first woe-trumpet: a star, *previously*, completes its fall from heaven; or, in unfigured language, an eminent Christian Bishop, *previously*, completes his apostasy: and, with this completed fall of the star, which takes place immediately before the rise of Mohammedism in the year 608 or 609, the first woe-trumpet commences. Now the completion of the great Apostasy by the revelation of its lawless head occurred in the year 604, immediately before the rise of Mohammedism, and at the commencement of the latter 1260 years. Hence we may be sure, that the fall of the star, which is similarly completed immediately before the rise of Mohammedism, must be the same event as the revelation of the lawless one by which the great Apostasy is made complete. But the lawless one is revealed, as the head of the now complete Apostasy, at the commencement of the latter 1260 years: and the synchronical fall of the star is completed at the commencement of the first woe-trumpet. Therefore the first woe-trumpet must begin to sound exactly at the commencement of the latter 1260 years¹.

2. So much for the apocalyptic commencement of the 1260 years: we must now endeavour to ascertain their apocalyptic termination. This termination I conceive to synchronise with the earliest effusion of the seventh vial.

See below book iv. chap. 7. § I.

(1.) The propriety of such an arrangement I demonstrate by the following train of argument. •

It has been proved, that all the seven vials are collectively introduced by the seventh trumpet, and that their several smaller periods are comprehended within its larger period : whence it is manifest, that the effusion of all the vials is *posterior* to the commencement of the seventh trumpet.

It is also clear, that the sackcloth-prophesying of the two witnesses synchronises, from beginning to end, with the period of the latter 1260 years¹ : whence it follows, that, whatever occurs during the sackcloth-prophesying of the two witnesses, occurs also during the period of the latter 1260 years.

Now we are told, that the two witnesses, during the term of their prophesying, have power over the waters to turn them into blood, and that they have power over the earth to smite it with every plague, as often as they will² : whence we learn, that the turning of the waters into blood, and the smiting of the earth with every plague, are events which occur during the time of the sackcloth-prophesying of the two witnesses.

But the sackcloth-prophesying of the two witnesses synchronises, from beginning to end, with the period of the latter 1260 years ; and the waters are turned into blood, and the earth is smitten with every plague, during the time of their sackcloth-

¹ Rev. xi. 3.

² Rev. xi. 6.

prophesying : whence it follows, that the turning of the waters into blood, and the smiting of the earth with every plague, occur during the period of the latter 1260 years.

Now the seven vials are expressly said to bring on seven plagues¹ ; and they are moreover *all* declared in general to be poured out upon the earth² : therefore the earth is smitten with every plague by the operation of the seven vials. The second and third vials are further said to be specially poured out on the sea and on the rivers ; and their potency is such, that the sea and the rivers are thereby changed into blood³ : therefore the waters are changed into blood during the effusion of the seven vials.

But we have already seen, that the waters are changed into blood, and that the earth is smitten with every plague, during the period of the latter 1260 years : and we have now seen, that the waters are also changed into blood, and that the earth is also smitten with every plague, by the operation of the seven vials.

Hence it follows, that the six first vials, and the commencing or operative point of the seventh vial which introduces the plague of a great earthquake, must be included within the period of the latter 1260 years : because the identical events, which are said to occur during the period of the latter 1260

¹ Rev. xv. 1, 7, 8.

² Rev. xvi. 1.

³ Rev. xvi. 3—7.

years, are produced by the operation of the seven vials.

That is to say, when the seventh vial begins to be poured out, the latter 1260 years expire.

(2.) With this conclusion the apocâlyptic description of the seventh vial exactly corresponds.

When the angel pours it out, a great voice from heaven exclaims, *It is done* : that is to say, *The mystery of God is done* ; the mystery to wit, which evolves itself with the lapse of the latter 1260 years¹. But, if the mystery of God be finished at the commencement of the seventh vial ; then the latter 1260 years, which coincide with the period of God's mystery or (as Daniel calls it²) the period of the wonders, must expire at the commencement of the seventh vial³ also.

Accordingly, the contents of the seventh vial plainly shew, that it relates to the time of God's final controversy with the nations. But this final controversy or this period of unexampled trouble, which is marked by the destruction of the anti-christian Powers at Armageddon, synchronises, according to the unanimous testimony of all the prophets who treat of the subject, with the restoration of the Jews : and the restoration of the Jews commences (according to Daniel) at the close of the latter three times and a half³, or (according to our Lord) at the era when the times of the Gen-

¹ Rev. xvi. 17. x. 7.

² Dan. xii. 6, 7.

³ Dan. xii. 1, 6, 7.

times shall be fulfilled ¹; which times of the Gentiles, being the same chronological term as the grand calendarian period of seven times allotted to the four great gentile Empires, expire synchronically with Daniel's three times and a half, because Daniel's three times and a half are the latter moiety of the seven times. Therefore the contemporary period of unexampled trouble must commence at the close of the latter three times and a half: and, consequently, the effusion of the seventh vial, which wholly relates to that period of unexampled trouble, must commence at the close of the latter three times and a half likewise. In other words, the seventh vial must begin to be poured out, so soon as the latter 1260 years shall expire.

The result, then, of the whole argument is this: that, in the synchronical arrangement of the Apocalypse, the latter 1260 years commence with the sounding of the fifth trumpet which introduces the first great woe, and that they expire when the seventh vial begins to be poured out or when the mystery of God is finished.

III. We have next to consider the limits and harmonical construction of the two books, which jointly constitute the prophetic volume of the Apocalypse: I mean, the sealed or greater book, and the open or little book.

These two books are so arranged, that they produce a mechanical division of the Apocalypse into three principal portions.

¹ Luke xxi. 24.

Of these, the first portion is the first part of the sealed or greater book : and it comprehends the sixth and seventh and eighth and ninth chapters of the Revelation, according to its vulgar division.

The second portion is the whole of the open or little book : and, with its proëm, it comprehends the tenth and eleventh and twelfth and thirteenth and fourteenth chapters.

The third portion is the second part of the sealed or greater book, to which the prophet returns after exhibiting the contents of the open or little book : and it contains all the remainder of the Apocalypse.

Thus it appears, that the little book is inserted, after the manner of an episode, in the midst of the greater book : and the reason of its insertion may be easily gathered from the nature of its subject. As the two little horns, celebrated by Daniel, reigned synchronically in the eastern and western divisions of the Roman Empire ; that is to say, the one in the original dominions of the Grecian he-goat to which it was attached as a horn, and the other in the original dominions of the Roman beast to which it was similarly attached as a horn : the rules of good writing plainly required, that a double though synchronical account should be given of their respective exploits. This circumstance produced that episode in the midst of the Apocalypse, which is distinguished by the appellation of *the little open book*.

1. The first, then, of the three portions, into

which the prophetic visions of the Apocalypse are divided, is the first part of the sealed or greater book.

This first part of the sealed book commences with what in the vulgar arrangement is made the sixth chapter: and it runs on, without interruption, in regular chronological order, through the opening of all the seven seals and through the sounding of the six first trumpets, to the end of the ninth chapter; comprehending, as we shall hereafter find, the space of time which elapses from the birth of the golden head of the metallic image to the year after Christ 1697¹.

The successive opening of the seven seals brings us down to the year after Christ 313: and the successive opening of the four first trumpets conducts us to the year after Christ 603².

These are followed by the three last trumpets, which are eminently distinguished as introducing three great woes: but only two out of the three last trumpets sound in the first part of the sealed book. The two trumpets in question, or the two trumpets which introduce the two first woes, occupy what is vulgarly arranged as the ninth chapter: and this ninth chapter gives a complete history of the Mohammedan little horn or the little horn of Daniel's he-goat, as successively upheld by the Saracens and the Turks, under the fifth trum-

¹ See below book iv. chap. 2. § II. 1. chap. 7. § II. 5.

² See below book iv. chap. 4. § I. chap. 6. § IV. 2.

pet and under the sixth trumpet; comprehending the space of time, which elapses from the year after Christ 604 to the year after Christ 1697 ¹.

As the ninth chapter of the Revelation concludes with the history of the sixth trumpet, we might naturally expect, in regular order, forthwith to hear the sounding of the seventh trumpet: and this doubtless would have been the case, had the sealed book been carried on to its end without an episodic interruption. But, in consequence of such an interruption, instead of hearing the expected blast of the seventh trumpet, we find ourselves suddenly diverted to an entirely new subject: and we are presented with the vision of a mighty angel, who gives a little open book to the Apostle, and who tells him that he must prophesy *again* before many peoples and nations and tongues and kings. Hence it is manifest, that the first part of the great sealed book ends with the ninth chapter of the Revelation according to the vulgar arrangement: and hence we may be sure, that, where the inserted episode of the little open book concludes, the interrupted chronological series of the great sealed book is resumed. The second part, therefore, of the great sealed book commences, where the episode of the little open book terminates.

2. This little open book with its proëm, which proëm is contained in the tenth chapter of the Revelation, constitutes the second of the three por-

¹ See below book iv. chap. 7.

tions into which the prophetic visions of the Apocalypse are divided : and it is inserted between the first part and the second part of the great sealed book.

(1.) The magnificent machinery, with which the little open book is introduced in its proëm, sets forth a very peculiar septenary, connecting it with the period of the expected seventh trumpet and with the completion of God's mystery.

I saw another mighty angel come down from heaven, clothed with a cloud : and a rainbow was upon his head ; and his face was as the sun ; and his feet were as pillars of fire. And he had in his hand a little book open : and he set his right foot upon the sea and his left foot upon the earth. And he cried with a loud voice, as when a lion roareth : and, when he had cried, seven thunders uttered their voices. And, when the seven thunders had uttered their voices, I was about to write : and I heard a voice from heaven saying unto me ; Seal up those things which the seven thunders uttered, and write them not. And the angel, which I saw stand upon the sea and upon the earth, lifted up his hand to heaven : and he sware, by him that liveth for ever and ever, who created heaven and the things that therein are and the earth and the things that therein are and the sea and the things which are therein, that there shall be delay no longer ; but, in the days of the voice of the seventh angel, when he shall be about to sound, the mystery of God shall be

*finished, as he hath declared to his servants the prophets*¹.

The passage before us contains one of those artful chronological links, by which the various coincident though dissevered parts of the Apocalypse are bound together.

When St. John received the little open book from the hand of the angel, he had already advanced, in the large sealed book, to the end of the second woe of the Euphratèan horsemen introduced by the sixth trumpet. Hence, in the regular order of succession, he would naturally conclude, that the little open book was about to treat of the yet undescribed third woe, which the seventh trumpet, as he had previously been told, was destined to usher in². Accordingly, to shew that he was right in his chronological anticipation though wrong in his supposition that the little open book would in point of time begin where the great sealed book had been interrupted, he is first made to hear the voice of seven thunders : he is next commanded, not *then* to write the things which they uttered, but to *seal* them up : and he is lastly told, that he has still, namely in the reading of the little open book, to prophesy AGAIN before many peoples and nations and tongues and kings.

Much speculation has been excited by the mention of these seven thunders, the voice of which St.

¹ Rev. x. 1—7.

² Rev. viii. 13.

John is commanded to seal up and not to write. Some have fancied them to be the seven crusades, and others have discovered their antitypes in seven modern European wars: while, on the contrary, both Mr. Mede and Bp. Newton censure as presumptuous all those who attempt to explain them; on the ground, that, as the angel charged St. John to seal up their contents and not to write them, it is a vain waste of labour to pry into that which God has purposely concealed¹.

If such were *indeed* the purport of the angel's language, nothing could be more proper than the censure of those two eminent commentators: but the fact is, the language in question has been wholly misunderstood. The *sealing* and the *not writing* the things uttered by the seven thunders relates, not to any studied purpose of concealment, but to the particular portion of the apocalyptic volume which they are destined to occupy.

As I have already observed, the prophetic visions

¹ Yet, in point of arrangement, Mr. Mede most justly determines, that the seven thunders can only denote seven smaller periods, into which the larger period of the seventh trumpet is subdivided. With this accurate view of the synchronisation of the seventh trumpet and the seven thunders, nothing, save his unfortunate arrangement of the six first vials under the sixth trumpet, could have prevented this great expositor from perceiving, that the seven periods of the thunders are identical with the seven periods of the vials, each of these septenaries being alike comprehended within the larger period of the seventh trumpet. See Comment. Apoc. in præcon. tubæ septim. Oper. p. 476.

of the Revelation are divided into two books : a great book, which is *sealed* ; and a little book, which is *open*. In the arrangement, however, of these two books, the little *open* book is placed, as it were parenthetically, in the middle of the larger *sealed* book ; this larger *sealed* book being interrupted for the episodical insertion of the little *open* book, and then being resumed from the chronological point where it was broken off.

Such is the true arrangement of the Apocalypse : and to this arrangement the words of the angel have respect, when he charges St. John to *seal up* the things which the seven thunders uttered and to write them not. The first part of the larger *sealed* book had been brought to a close at the end of the ninth chapter : and the last subject, of which it had treated, was the second woe introduced by the sixth trumpet. Hence, had the *sealed* book *then* run on, instead of being discontinued for a season ; the next subject, of which it must have treated, would have been the third woe which the seventh trumpet was destined to introduce. But, instead of the *sealed* book being continued, the *open* book is begun : and this *open* book, as its own contents indicate, returns chronologically to the commencement of the latter 1260 years and therefore to the commencement of the fifth trumpet ; for the fifth trumpet, as we have recently seen, commences synchronically with the latter 1260 years. Accordingly, the angel informs St. John, that he is *not now* to proceed in the prophetic series upon which

he had entered in the *sealed* book, but that he is to prophesy AGAIN before many peoples and nations and tongues and kings. He is still a SECOND time to go over the same period in the west, that he had already gone over in the east : for, although the contents of the *open* book extend to the very termination of the latter 1260 years, as St. John repeatedly declares ; yet they peculiarly detail the effects of the two first woes upon the Latin Empire, during the reign of the papal little horn or the little horn of Daniel's ten-horned beast. On this account, the sounding of the seventh trumpet or the third-woe trumpet, which brings us down to the end of the latter 1260 years, is, in the little *open* book, simply mentioned with a very brief statement of its effects : because the more enlarged and particular account of the calamities, which the concluding trumpet was about to produce, is reserved for the pouring out of the seven vials and for the subsequent ample explanation of the effects of the last vial¹. St. John, therefore, when he enters upon the little *open* book, is to prophesy AGAIN or a SECOND time to go over the period of the two first woes : and the geographical field of his prophetic repetition is distinctly pointed out in the command, that, this second time, he should prophesy *before many peoples and nations and tongues and kings*. No words can give a more accurate description of the Western Roman Empire during the period of

¹ Rev. xi. 14, 15. xvi. xvii. xviii. xix.

those 1260 years, which are allotted to the tyranny of the false prophet or the little horn of Daniel's ten-horned beast. These various peoples and nations and tongues and kings constitute the allegorical accumulation of many waters, upon which the Babylonian harlot floats in triumph, while she rides the Roman beast in all the pride of acknowledged ecclesiastical supremacy¹. For that beast, when he commenced his tyrannical career during the latter three times and a half or the second moiety of the seven times, was no longer, as throughout the greatest part of his ancient term of existence, one large undivided Empire: but he had now put forth ten different horns; each of which bore a regal crown, each of which was a distinct nation and tongue, and all of which at the commencement of the latter three times and a half had given their power and strength to uphold those idolatrous principles which constituted the bestiality of the apostatic Empire of Rome². These, then, are the peoples and nations and tongues and kings, before whom St. John was AGAIN to prophesy, while detailing the contents of the little *open* book.

But, though the little *open* book, by returning to the commencement of the fifth trumpet and of the latter three times and a half, interrupts for a season the regular chronological series of the larger *sealed* book; yet the mode, in which that series is

¹ Rev. xvii. 1, 15.

² Rev. xiii. 1, 5. xvii. 12, 13.

to be continued when the prophet returns to the larger *sealed* book, is carefully stated in the introduction to the little *open* book.

The ninth chapter of the Apocalypse (according to its vulgar division) had brought us down, in the volume of the larger *sealed* book, to the end of the second woe as it affected the east. Had the *sealed* book, therefore, been now continued without the intervention of the *open* book, the third woe must next have been brought upon the stage, and its operations must have been fully described. Hence, in order to shew that such would have been the regular continuation of the *sealed* book, the third woe, as divided into its seven constituent parts, is in truth mentioned in the proëm to the *open* book as immediately succeeding the woe of the Euphratèan horsemen: though its full consideration is deferred, until the *open* book should have been concluded, and until the *sealed* book should have been resumed. Directly after the end of the second woe as described in the series of the larger *sealed* book, St. John beholds a mighty angel come down from heaven, and forthwith hears the roll of seven thunders. Now, since these seven thunders immediately succeed the second woe, and since the seven vials (which jointly constitute the third woe) also succeed the second woe; the principle of synchronisation compels us to identify the seven thunders with the seven vials, or at least it compels us to view the seven thunders as the seven

successive signals for the effusion of the seven vials.

Agreeably to such an opinion, St. John was preparing himself to write the things which the seven thunders uttered, as he had previously written the two woes introduced by the fifth and sixth trumpets, but he was arrested by the angel, and forbidden to do so; because, ere he undertook the task at large, he had to return chronologically in the *open* book to the beginning of the fifth trumpet and AGAIN to prophesy before the many nations and tongues of the divided Latin Empire. Yet, though he was thus interrupted by this retrospective episo-
dical digression, he was warned, that he must not thence deem such a digression to be a *chronological* delay. In the stream of *time*, notwithstanding the intervention of the little *open* book, the third woe, introduced by the seventh trumpet, and subdivided into its seven periods of the seven vials marked by the seven thunders, was closely to follow the second woe of the Euphratèan horsemen. Hence the mighty angel swears, that there should be delay no longer; but that, in the days of the voice of the seventh angel, or in the course of the period of the third woe, the mystery of God should assuredly be finished. This declaration perfectly tallies with the subsequent chronological notation of the third woe. The mighty angel swears, that, after the close of the second woe, *there should no longer be any delay*: the language of the pro-

phet is; *The second woe is past, behold the third woe cometh quickly*¹.

We shall now clearly enough perceive the reason, why St. John is commanded to *seal* up the things which the seven thunders utter and to write them not. The command is given in the prologue to the intervening *open* book; which *open* book returns, in a different quarter of the world, to the commencement of the fifth trumpet and to the beginning of the latter 1260 years. Consequently, any detailed account of the things uttered by the seven thunders would be out of place, if it were given at the beginning of the little *open* book. Hence the prophet is commanded to *seal* up the things which they uttered and not then to write them. In other words, he is commanded to reserve them for the *sealed* book, where they would be specified at large in their proper place; when that book, which was now about to be interrupted by the insertion of the *open* book, should be resumed: and he is forbidden to write them in the *open* book, of which their full and distinct statement was not destined to form a part. Accordingly, when the *sealed* book is resumed in the fifteenth chapter of the Revelation, the seven *sealed* thunders, which coincide with the days of the voice of the seventh angel, are also resumed: and the things which they uttered are then written down in their proper place, as the constituent parts of the third great

¹ Rev. xi. 14.

woe ; each of the seven thunders being a signal for the effusion of its corresponding vial, while the seventh thunder and the seventh vial (analogically to the seventh shout and the seventh circuit and the seventh blast of the seventh trumpet which threw down the walls of the typical Jericho) usher in the completion of God's mystery by the downfall of the antitypical Babylon at the end of the latter 1260 years.

The whole of this arrangement, which the good Spirit of God has thought fit to adopt in the composition of the Apocalypse, is precisely the same, as that which any human writer would adopt in the composition of an historical work : and the reason of the thing is, in each case, the same also ; for a long chronological prophecy is neither more nor less than a history anticipated, while a corresponding history of the events predicted is no other than an account of a chronological prophecy fulfilled. Hence it is obvious, that the same plan must be pursued in each of these two strictly homogeneous styles of composition. The regular current of anticipated history flows through the larger sealed book of the Apocalypse : and, if we cut out the little intervening open book so as to pass immediately from the end of the ninth chapter to the beginning of the fifteenth, we shall have a methodical chronological narrative, reaching from the birth of the golden head of the metallic image with the first seal down to the overthrow of the figurative Babylon under the seventh vial at the end

of the latter 1260 years. But, in the midst of this chronological narrative, is interposed, after the manner of an episode or a secondary history of certain parallel events which could not be conveniently or clearly treated of in the main history, a codicil or separate treatise, denominated, by way of distinction, *the little open book*. Of this little open book, the proper chronological arrangement, with reference to the larger sealed book, is set forth in a most artful manner by various links or connecting synchronisms: a matter, perfectly easy indeed in a history of past events, but peculiarly difficult to accomplish in a prophecy of future events. Yet so completely has the affair been managed by means of those links or connecting synchronisms, that it requires only a moderate degree of care and attention to assign to the little open book its proper relative and chronological arrangement in the general volume of the Apocalypse.

(2.) I have stated, that the little book with its proëm comprehends the tenth and eleventh and twelfth and thirteenth and fourteenth chapters of the Apocalypse according to the vulgar division: it will be proper, therefore, to specify the grounds, upon which this statement has been made.

Since the first part of the great sealed book plainly ends at the termination of the ninth chapter, because the new subject of the little open book is introduced in the tenth chapter which constitutes its proëm; the little open book itself must evi-

dently begin with the eleventh chapter : but, to ascertain where it ends, will require a short discussion.

The main body or the great sealed book of the Apocalypse, as we have seen, runs on uninterruptedly to the end of the ninth chapter ; at which point commences the proëm to the little open book. Hence it is clear, that the great sealed book will be resumed, and consequently that the little open book will end, where the interrupted chronology of the ninth chapter is again taken up and regularly continued. Now the ninth chapter terminates with the history of the second woe, which second woe is produced by the sounding of the sixth trumpet. Therefore the interrupted chronology will be resumed, when the prophet begins to treat at large of the third and last woe, which the sounding of the seventh trumpet produces. But this resumption takes place in the fifteenth chapter : where seven angels are brought upon the stage, having the seven last plagues contained in seven vials ; which seven last plagues, as we have already seen, jointly constitute the third and last woe, and are jointly comprehended within the period of the seventh trumpet. Therefore, since the resumption of the larger sealed book takes place at the beginning of the fifteenth chapter, the little open book must terminate at the end of the fourteenth chapter. Such being the case, the little open book, exclusive of its proëm, will contain the eleventh and twelfth and thirteenth and fourteenth chapters of the Revela-

tion, according to the vulgar division of the prophecy.

The chronological term comprehended by the little open book, as itself repeatedly declares, is the period of the latter three times and a half or 42 months or 1260 days ¹. Hence, as this period commences with the fifth trumpet and ends with the effusion of the seventh vial, the little open book runs chronologically parallel with that portion of the larger sealed book, which treats of the fifth and sixth and seventh trumpets and of all the seven vials : in other words, the little open book gives a chronologically parallel history of the three great woes. We have seen reason, however, to believe, that the latter three times and a half commence in the year after Christ 604, and that they expire in the year after Christ 1864 ². Hence the little book comprehends the term, which commences in the year 604 and which expires in the year 1864 ; including also that single additional year, which constitutes the period of the seventh vial, which coincides with Daniel's time of the end, and which is destined to witness the last effort and final overthrow of the antichristian faction.

The subject, thus thrown apart into the episode of the little open book, is the history of the Western or Latin Church and Empire during the ecclesiastical reign of the papal little horn or the little horn

¹ Rev. xi. 2, 3. xii. 6, 14. xiii. 5.

² See above book i. chap. 6.

of Daniel's ten-horned beast : for the ecclesiastical reign of that little horn is commensurate with the latter three times and a half ; while those identical three times and a half are the chronological period, with which the little open book is repeatedly declared to be concerned ¹.

But, though the history of the Latin Church and Empire during the reign of the papal little horn be the special subject of the open book ; we must note, that the open book itself is divided into five sections, all of which run chronologically parallel with each other, and all of which consequently relate alike to the period of the latter three times and a half. Hence, therefore, every one of these five sections, due allowance being made for occasional introductory matter, begins, 'so far as its leading subject is concerned, synchronically with the fifth trumpet, and ends synchronically with the seventh vial : and hence every one of them equally comprehends the period occupied by the three great woes. Accordingly, the event, with which the fifth trumpet opens, is the artificial link, which binds together the opening of that trumpet and the commencement of the proper subject of each section of the little open book. For the fifth trumpet opens with the completed fall or apostasy of an eminent star or Christian Bishop ; immediately upon the completion of which apostasy, the Saracenic locusts of the first woe make their appearance under their leader Apol-

¹ Dan. vii. 25.

lyon ; or (as Daniel speaks), when the apostates are come to the full, the king fierce of countenance symbolised by the eastern little horn stands up : and each section of the little open book, so far as its professed leading subject is concerned, may be shewn to commence with the completion of the demonolatrous Apostasy by the revelation of the lawless man of sin at the beginning of the latter three times and a half.

Respecting these five sections of the little open book, which in point of chronology run parallel with each other, all equally treating of the latter three times and a half in the Western Church and Empire during the reign of the papal little horn : respecting these five sections, the first is contained in the eleventh chapter of the Apocalypse, according to its vulgar division ; the second, in the twelfth chapter ; the third, in the ten first verses of the thirteenth chapter ; the fourth, in the eight last verses of the thirteenth chapter ; and the fifth, in the fourteenth chapter.

Of these five sections, the three first explicitly represent themselves as describing one and the same period, namely that of the latter three times and a half or 42 months or 1260 days¹ : the fourth is avowedly synchronical with the third, and therefore with the first and second also ; for the ten-horned beast described in the third, and the two-horned beast described in the fourth, are exhibited as allies

¹ Rev. xi. 2, 3. xii. 6, 14. xiii. 5.

and contemporaries ¹ :• and, if the fifth do not specifically make any such declaration respecting itself, both its exordium and its contents (as we shall hereafter see) afford a sufficiency of internal evidence to prove, that it likewise relates to the period of the latter three times and a half, and therefore that it runs chronologically parallel to its four predecessors.

The first section of the little open book sets forth the allegorical measuring of God's temple and altar and worshippers ; while the court without the temple is left unmeasured, being given up to a new race of demonolatrous Gentiles who are permitted to tread the holy city under foot during the space of 42 prophetic months : describes the desolate ministration of two chosen witnesses during the same period, expressed as 1260 days : predicts their violent death and revival and ascension about the same time that a tenth part of the mystic Babylon is overthrown by a great earthquake, when it is declared that the second woe is past : and announces the speedy sounding of the seventh trumpet, which introduces the third woe and the figurative day of judgment and the God-denying Antichrist ².

The second section presents us with the history of the symbolical woman and her son ; while, at the same time, it brings us acquainted with the secret mover of the persecutions carried on against

¹ Rev. xiii. 11—18.

² Rev. xi.

them by the secular agency of a seven-headed and ten-horned wild-beast, during the appointed period of the latter three times and a half ¹.

The third section reveals to us the political character and history of a seven-headed and ten-horned wild-beast, who wages war with the saints during the same allotted period expressed as 42 months ².

The fourth section describes the form and spirit and actions of his instigator and associate a two-horned wild-beast, who is elsewhere styled *the false prophet* ³.

And the fifth section exhibits the internal state of the measured worshippers within the temple (which, in allusion to the scite of the literal temple at Jerusalem, is placed on mount Zion), throughout the prevalence of the "great Apostasy, or during the period of the latter three times and a half: predicts a remarkable promulgation of the everlasting Gospel after the close of that period: announces the fall of Babylon; which, in regard to its synchronical arrangement in the larger sealed book, takes place under the seventh vial ⁴: and describes the dreadful calamities, which attend the overthrow of the antichristian faction during the effusion of that vial at the close of the latter three times and a half, under the image of a successive harvest and vintage of God's wrath ⁵.

¹ Rev. xii.

² Rev. xiii. 1—10.

³ Rev. xiii. 11—18. xix. 20.

⁴ Rev. xvi. 17—19.

⁵ Rev. xiv.

3. Having now finished the contents of the little open book, the prophet, at the beginning of the fifteenth chapter of the Revelation, returns to the larger sealed book ; taking up his anticipated story, at the point where he had laid it down for the purpose of giving the parallel history of the west during the period of the latter three times and a half. This second part, therefore, of the larger sealed book, which commences at the fifteenth chapter, constitutes the third of the three main portions into which the prophetic visions of the Apocalypse are divided.

(1.) As the narrative of the larger sealed book was interrupted at the end of the sixth trumpet, in order that the episode of the little open book might be introduced ; so, when St. John returns to the larger sealed book, he must obviously continue his interrupted narrative by entering upon the period of the seventh trumpet. Accordingly, we find such to be the case.

It has been shewn, that the seven vials are all included within the period of the seventh trumpet, as the seven trumpets are all included within the period of the seventh seal. The prophetic history of the collective vials, therefore, is, in fact, the prophetic history of the seventh trumpet which comprehends them. Consequently, the Apostle, in giving the anticipated history of the seven vials, gives the anticipated history of the seventh trumpet or the third great woe or the figurative day of

judgment¹. This trumpet, through the several stages, of its seven vials, conducts us, to the very time of the end when the whole antichristian faction will be overthrown, and to the commencement of that happy period during which Christ will figuratively reign upon earth with his saints. Hence, from the great variety of important matter which it contains, a very considerable portion of the Apocalypse is exclusively devoted to it.

This portion, according to the vulgar division, includes the fifteenth and the sixteenth and the seventeenth and the eighteenth and the nineteenth chapters ; all of which, save the descriptive and retrospective part of the seventeenth, constitute jointly one prophecy of the events comprehended under the seventh trumpet and the third woe. Hence, if I be right in my chronological arrangement, the portion of the Apocalypse thus marked out extends, from the year after Christ 1789 when the seventh trumpet began to sound, down to the year after Christ 1865 or to the expiration of a single year after the end of the latter three times and a half when the effusion of the seventh vial will have been completed.

Yet, as the seventh seal comprehends much more than any one of the six preceding seals, and as the seventh trumpet comprehends much more than any one of the six preceding trumpets ; so the seventh

¹ See above book ii. chap. 4. §. I. 3.

vial, or the vial in which the mystery of God is finished, comprehends much more than any one of the six preceding vials¹.

Accordingly, to the seventh vial belong, not only the five last verses of the sixteenth chapter, but likewise the seventeenth and the eighteenth and the nineteenth chapters, with that exception in regard to the seventeenth chapter which has already been noticed.

The period of the seventh vial, which coincides with Daniel's time of the end and which chronologically occupies the probably single natural year immediately consecutive to the expiration of the latter three times and a half, comprehends the completion of that great judicial controversy of Jehovah, which issues in the harvest and the vintage of God's wrath and in the final overthrow of the irclaimable antichristian faction.

(2.) When these matters shall have been accomplished, the figurative binding of Satan takes place: and then commences a period of extraordinary blessedness and holiness, which St. John limits to a term of one thousand years, and to which Daniel appends a supplemental term of 335 years².

During this happy season, the infernal serpent, now irresistibly coerced by the Almighty, is no

¹ In making this remark, it will of course be understood, that I speak not of *time*, but of *verbal matter* as propounded in the volume of the Apocalypse.

² Rev. xx. 1—6. Dan. xii. 12.

longer able to deceive mankind : and, all wickedness being thus discouraged and abashed, sincere religion and genuine piety are universally predominant. \

(3.) At the close of the Millennium, Satan is liberated from his allegorical fetters : and, being thus once more exempted from controul, he immediately goes forth to deceive the nations, then settled in the four quarters of the earth ¹.

His machinations produce a very general corruption : and, at length, a daring confederacy, against the Lord and his saints, is fully matured and organised. Unawed by the recollection of former judgments, the impious associates make a direct attack upon the beloved city and upon the remnant of God's people : but, while they are compassing the camp of the saints, fire comes down from heaven and devours them ².

(4.) The period, which is thus occupied, partly with the gradual corruption of the once holy millenniums, partly with the formation of a second antichristian confederacy, partly with its war against the saints, and partly with its final destruction, will comprehend the term of 335 years ; such being the excess of Daniel's 1335 years above St. John's 1000 years : but, what *exact* space of time will elapse between the overthrow of the Magogian confederacy and the literal day of judgment, we are no where *positively* informed.

¹ Rev. xx. 7, 8.

² Rev. xx. 9, 10.

In a parallel prophecy, which similarly treats of the war and destruction of Gog and Magog, Ezekiel gives us reason to believe, that the one will not quite immediately succeed the other : and, respecting the final day of retribution, our Lord himself assures us, that *of that day and hour knoweth no man, no not the angels of heaven, but his Father only* ¹.

(5.) Respecting the proper arrangement of the two last chapters of the Apocalypse, there has been a considerable diversity of opinion.

Some persons imagine them to be only a more enlarged account of the millennial period of blessedness ; St. John, according to their theory, reverting to a topic, which hitherto he had only discussed after a summary manner : while others, following the regular course of apocalyptic chronology, suppose, that, since they are arranged *consecutively* to the final judgment both of the quick and of the dead, they can only relate, though in a strain highly figurative and allegorical, to the eternal felicity of the glorified saints in heaven.

I know not any better method of settling this point, than by a recurrence to Mr. Mede's invaluable principle of synchronisation : a principle, which, from its very nature, is no less effective in the detection of a *fancied* synchronism than in the establishment of a *true* synchronism.

¹ Ezek. xxxix. 9, 12, 14, 22. Matt. xxiv. 36. See Frazer's Key to the Proph. p. 458.

To the principle in question, then, let us resort : and, unless I greatly mistake, it will fully and invincibly settle the matter now under litigation.

During the millennial period, notwithstanding the circumstance of its being a season of unexampled terrestrial holiness and happiness, death still continues to prevail. For death, we are told by the prophet, is not annihilated, or (in the language of St. Paul) death is not swallowed up in ultimate victory, until the final universal judgment of the dead, both small and great, shall have been accomplished¹. This final universal judgment, however, chronologically *succeeds* the destruction of Gog and Magog : and the destruction of Gog and Magog chronologically *succeeds* the millennial period². Therefore death is not annihilated until *after*, both the close of the millennial period, and the destruction of Gog and Magog : whence, accordingly, the individuals, who compose the confederacy of Gog and Magog, are expressly said to taste of death, being devoured by fire from heaven³. If, then, death be not annihilated until *after the close* of the Millennium ; it clearly must prevail *during the period* of the Millennium.

But, in the beatific period celebrated in the two last chapters of the Apocalypse, we are specially taught, that THERE SHALL BE NO MORE DEATH⁴.

¹ Rev. xx. 14.

² Compare Rev. xx. 2—14.

³ Rev. xx. 9.

⁴ Rev. xxi. 4.

Consequently, this period must chronologically *succeed* the ultimate universal judgment-day : when, as we are assured, both death and the invisible state of separate spirits are annihilated¹.

Hence it is evident, that the two periods are altogether irreconcilable, both *circumstantially* and *chronologically* : for the one period is characterised, by the *prevalence* of death, and by a *priority* to the final day of universal judgment ; while the other period is characterised, by the total *extinction* of death, and by a *posteriority* to the final day of universal judgment. Therefore it is equally evident, that the two periods cannot possibly be identical.

Such being the case, we may safely assert, that the two last chapters of the Apocalypse can only relate to the condition of the Catholic Church triumphant in heaven.

¹ Rev. xx. 14.

END OF VOLUME I.

ERRATA.

- Page 45, line 17. Insert the reference ² after *artificial*.
67, — 20. Insert the reference ¹ after *weeks*.
74, — 3. For *use*, read *woe*.
111, — 1. For *collydrian*, read *collyridian*.
169, — 25 note. For *Millenium*, read *Millennium*.
169, — 32 note. For the semicolon after *has*, supply a comma.
212, — 6 note. For the semicolon after *understand*, supply a comma.
296, — 13 note. For *Calterum*, read *Cattorum*.
306, — 6 note. Erase *who*.
318, — 5. For *precints*, read *precincts*.
331, — 1 note. For *Chav.*, read *Clav*.

